

CHRISTIANCOURIER

February 17, 2003

A Reformed Biweekly

No.2709 \$1.60



Some things are worse
than war..... p. 12

On guys and dolls
..... p. 16



58th year of publication

War with Iraq could endanger missions in Arab world

Alan Doerksen

CYPRUS – The director of the Back to God Hour's (BTGH) Arabic radio programs is concerned that an impending war with Iraq will negatively affect the spread of the Gospel in Iraq, where Christians enjoy relative freedom, and where there have been good responses to BTGH's programs.

Rev. Victor Atallah directs BTGH's Arabic ministry, which focuses on the Middle East and North Africa. An Egyptian-born, Coptic-raised Christian, who became a Reformed believer, he is also the executive director of the Middle East Reformed Fellowship (MERF), and is based in Cyprus (see Feb. 3 *Christian Courier*, page 10). In an e-mail interview with CC, Atallah shared his enthusiasm about the Arabic ministry, and his concerns about possible war with Iraq.

"The Arabic broadcasts are aired to all 22 nations of the Arab League as well as other countries like Iran and Turkey which have significant Arabic-speaking communities. Iraq is one of the members of the Arab League. Incidentally, Iraqi Christians enjoy much freedom and many other privileges not provided in most other countries in the region including Turkey and Israel," observes Atallah.

Church growing fast among Arabs

"There are about 330 million people in the Arabic-speaking countries. About 90 per cent of the population in the Arab League nations are Muslim. The Christian church is strong in both Sudan and Egypt," explains Atallah. "In Sudan the church seems to be growing faster than in most other countries in the world. In Egypt there are indications now that a growing number of Muslims are interested in the Gospel. This applies also especially to Iraq and Algeria.

"In Saudi Arabia the law forbids the existence of Christian



COURTESY BACK TO GOD HOUR

Rev. Victor Atallah

churches, specially among natives. The underground church among Saudi people is estimated to involve a few hundred people, mostly in the northeast and the southwest of the country. There are a few converts in key Saudi cities like Riyadh, Jeddah and even Mecca itself. We know and have contact with two underground Bible study groups."

Good responses from Iraq

Atallah reports: "We get letters from listeners in all these nations, as well as from Arabic-speaking people in countries in southern Europe like Greece, Italy, France and Spain.

"A recent letter from an Iraqi young lady (from Baghdad) says: 'The programs come at a good time now.... The discussions about Jesus meeting with Nathaniel, Nicodemus and [a] woman have helped me understand more about Jesus' way of thinking and talking with different people.... I am now reading all the four gospels to learn more....'

"Another letter from a man in Mosul (northern Iraq) says: 'I was surprised to have a response to my letter.... Yes, I know that not all who call themselves Christians are true; also here in Iraq the

Christians cannot answer some of my inquiries. Maybe they are not happy when a Muslim asks them anything about their religion.... I do not yet have the Christian Book [Bible] in Arabic or English.... I am sure that it is possible for me to buy or borrow one. I will ask my

brother's friend who seems to know about his Christian religion. When I read the parts you told me about I will let you know...."

Besides Iraq, there have also been "encouraging responses from many Muslims in Algeria, Jordan, Syria, Morocco, Libya, Egypt, the

West Bank, Gaza, etc.," explains Atallah. BTGH's programs in the Middle East include "discussions, response to questions, interviews, a children program, Bible studies, Christian drama," explains Atallah. "We have music, Arabic

See WAR page 2...

A democratic Iraq would decrease terrorism says speaker at Calvin College

Abe Huyser-Honig

GRAND RAPIDS, Mich. – Columnist and CNN commentator Charles Krauthammer doesn't mince words about Iraq. "This war is utterly necessary," he said in a January Series of Calvin College lecture entitled *The Axis of History: The Middle East after September 11*.

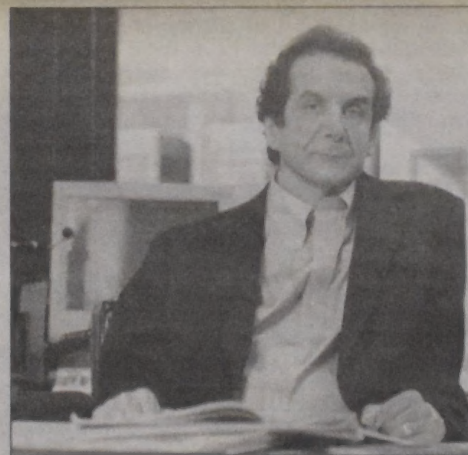
In his speech and in a talk with students he outlined the benefits that would result from a war and the grave consequences he thinks failure to fight would bring.

"For 200 years the U.S. always had 'foreign policy issues' and felt insulated, but that changed after September 11," he said. "Now there are no foreign policy issues." Krauthammer said that tragedy awoke Americans to "the terrible truth" that the age of violent ideological conflicts didn't end with Hitler and Stalin.

Frustrations, failures, fantasies

Instead, Arab "frustrations, failures, and fantasies" have given birth to new anti-western movements. With unprecedented access to nuclear and chemical weapons, these trans-national groups pose a grave threat to civilization.

Even if Saddam himself would not use weapons of mass destruction against the United States, he'd sell them to terrorists who would. "You don't have to draw a line between Iraq and Al-Qaeda to explain the war," said Krauthammer.



WASHINGTON POST

Columnist Charles Krauthammer

"The threat of one million Americans dying in a flash is reason enough to pre-empt, disarm, and dethrone."

And Saddam has scoffed at the chance to give up his weapons during the inspections. "We know what it is to disarm, and we know what it is to play games, and Saddam is playing games," said Krauthammer. Prolonging the inspections would only give Iraq more time to build weapons. Swift military action, he said, is the only way to make sure that weapons of mass destruction stay out of terrorists' hands.

Krauthammer respects people who, comparing the present situation to the United States' conflict

with the Soviet Union, advocate deterrence instead of pre-emption. But the Cuban missile crisis is proof that deterrence just barely worked then, he said. And while the Soviet Union was neither reckless nor overly ambitious, Saddam is both. "I believe in loving and caring, but that didn't deter Hitler, Sta-

lin, or Saddam," he said. "Those people who want to live under deterrence are living in a dream."

Krauthammer was less gracious to those who say Palestine is the key to deflating Arab hostility. "The claim of the centrality of the Arab/Israeli conflict is a fraud," he said. The real reason terrorists like Osama bin Laden hate the U.S. is because they're worried about the challenge posed to their own ideology by western culture's increasing prominence.

Besides, said Krauthammer, the fault for violence in the holy land does not rest with U.S.-backed Israel—they've offered Palestinians land. The problem is that

See IRAQIS page 2...

News

War could endanger Christians, hurt progress of gospel in Iraq

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Christian songs.... The broadcasts are part of a partnership between BTGH, Words of Hope and MERF. Personalized follow up efforts are conducted by local Arab Christians trained by MERF....

"There are now offices and recording studios in: Larnaca, Cyprus (at the John Calvin Center, MERF Headquarters); Cairo, Egypt; Beirut, Lebanon; Khartoum, Sudan and Lockichoigio (northern Kenya, near the border with South Sudan). There are also trained follow up teams and individuals in all places where there are Arabic-speaking Evangelical Reformed Churches, including the Gulf states, Sudan, Egypt, Libya, Iraq...."

War could hurt progress of Gospel

Examining the impending war with Iraq, Atallah observes, "I can give you my personal opinion and also inform you that most Christians in Iraq and the Middle East believe that there is no genuine justification for a war against Iraq. War also could have long-term negative consequences on the present progress of the Gospel presently underway in the region. I personally do not believe that war would really be due to Saddam Hussein's harshness, or lack of democracy, or weapons of mass destruction, or terrorism. It seems that there is a geopolitical and economic agenda which would start



Al-Mustansiria University, in Baghdad.

with Iraq. Certainly Saddam is protective of Christians and kind to them. Saddam is not a Muslim fanatic.... Saddam is not a friend of the Muslim Fundamentalists."

Asked what is the best strategy for dealing with the Hussein government, Atallah responds: "I am convinced that a genuine dialogue with the Iraqi leadership showing them the light at the end of the tunnel for the end of the sanctions would easily solve the problem. But the powers that be do not want that. Part of the game, it seems, is to wage a war that would test new weapons and establish political and economic control of the region. In the past they dealt with Iraqis; they

were allies and were helped to hold on when they faced defeat by Iran."

Christians could lose protection

"If there is war, a lot will happen, including the killing of tens (if not hundreds) of thousands," Atallah warns. "Law and order would collapse and there would be a catastrophe far worse than what happened when Yugoslavia collapsed. As far as the Christian minority, the collapse of law and order which war would bring would deprive them from all protection from the fanatics. The complex ethnic, racial, religious and sectarian composition of Iraq re-

quires a strong government. When that goes, every frightening thing is game — settling ethnic grudges, religious wars and violence throughout the country — and that will spill over."

Christians in region outspoken against war

"Many believe that one of the goals of the war is to allow the Israelis to push eastwards most of the Palestinians out of the rest of their land; hence the Bush-Israel close alliance. Right now, Christians throughout the region are outspoken in opposition to the war against Iraq — also against what the Israelis have been doing to the Palestinians."

"Nobody in the region believes that Iraq constitutes a danger to the U.S. or anyone else," says Atallah. "Every single day Iraqi territories are exposed to American and British bombing from the air, with hundreds of innocent civilians killed or injured over the past four years alone. Iraq does not have the ability to even defend itself against that, let alone attack anyone else. If war breaks out, the Iraqis will have very little to defend themselves against air bombing by cruise missiles or fighter jets. Mass killing and destruction vacuum bombs like the ones used in the Afghanistan war will be used by the U.S., so will there be use of cancer-causing radiation-laced precision bombs."

"The Israelis have the largest stockpiles of every kind of weap-

ons of mass destruction, not to mention the use of the most sophisticated high precision bombing against the Palestinian people. All of this is causing raging anger and hate among the Muslims who, due to the public stance of Western evangelicals, believe that Christians and Jews are working together against them. Like the Palestinians, desperate Iraqis will sadly resort to suicide bombing. Already some 13,000 such bombers have prepared themselves for action against American-led forces if they decide to invade."

"Air attacks will cause numerous killings and much destruction, but they will not decide the war. Anybody who thinks that this time Iraq will succumb to American wishes does not understand the situation."

"Finally, I must say that a war as advocated now by many in America — including fundamentalist evangelicals — has no moral justification and is thus unjust and immoral from my Reformed perspective," asserts Atallah. "War is never justified unless to stop aggression. I would say war in this case would be far more justifiable against the Israelis who refuse to abide by so many UN resolutions. Still, we must all strive for peace and proclaim the Gospel of peace and pray earnestly for peace. We must fervently pray that President Bush will listen to those who counsel against war. War is never good for the Gospel."

Iraqis begging for liberation, says Krauthammer

... continued from page 1

Yasser Arafat and other Arab leaders don't want Israel to exist at all. "Arafat was not interested in peace; he was interested in victory," he said, commenting on why the Palestinian leader walked out on 2000's Camp David talks.

No democracy in Arab states

However, toppling Saddam Hussein's regime could help curb the tide of Arab frustration that

motivates terrorists, said Krauthammer. "In all 22 Arab states, there's not a single democracy," he said. "They repress their people, [then] they blame it all on America. They also blame it on the Jews." Instating a democratic government in Iraq would encourage opposition groups throughout the region. As Arab governments became more responsive to the rights of their citizens, fewer people would be driven to the desperate extreme of terrorism.

A war would also directly benefit Iraqis. Saddam has no scruples about committing atrocities against Iraqi citizens, and he's also "one of the largest ecological terrorists in the history of the world." During the 1991 war Saddam released the largest oil slick in world history into the Persian Gulf and lit the world's largest oil fire in the oil fields of Kuwait. In the last decade he also drained huge areas of marshland, turning them into

desert and displacing thousands of citizens.

The people of Iraq "are begging for us to come and liberate them," said Krauthammer. To doubt their readiness for democracy, he said, is "racist and patronizing."

Post-Saddam preview

In a January Series lecture the week before, S. Frederick Starr, the founder of Johns Hopkins University's Central Asia-Caucasus Institute, previewed what a post-Saddam Iraq might look like by giving an update on a country where the U.S. already has overthrown a repressive government — Afghanistan.

"The short-term dangers in this are more grave than we think," he said. At only 1,000 troops, the national army has little power to enforce president Karzai's rule beyond Kabul. Traditional warlords still rule most of the country, and key Al-Qaeda and Taliban

forces are still on the loose. Starr cautioned that "having thrown [Islamic fundamentalism] out the front door, it might come back in the back door" in the form of fundamentalist provisions in Afghanistan's new constitution.

Money for development is trickling in at a dismal rate, partly due to a lack of programs that could legitimately use such funds. Finally, Afghanistan is surrounded by larger powers that all might have an interest in meddling with its internal affairs: Russia, China, Iran, India, and Pakistan.

Re-opening huge trade routes

On the bright side, said Starr, the warlords are not warring on each other. The Afghan army is slowly but surely adding more troops, and a national police force has also been formed. People happily give up working for warlords or growing opium poppies when

legitimate jobs like road construction and wheat farming are available. Schools and jobs are open to women. And Afghanistan's central location makes it a prime location for co-ordinating trade between Russia, China, India, and Eastern Europe.

"What our presence has done is to create the possibility of re-opening huge trade routes that existed here for 2,500 years," said Starr.

Contrary to what exotic shots of bearded, turbaned men might make one think, said Starr, "most of these people are worrying about terribly ordinary things." During a meeting with a group of Afghan warlords, he discovered that all of them were ardent fans of the country's main radio soap opera. One had even named his son after a character. In international policy it's vital to realize that people are complex, said Starr. "You have the choice of how you're going to encourage one part more than the other."

For a quick Letter to the Editor, please send it by fax to: 1-905-682-8313, or by e-mail to: editor@christiancourier.ca

News

Promise outweighs perils of stem cell research, says speaker

Abram Huyser-Honig

GRAND RAPIDS, Mich. — These days the excitement caused by terms like "stem cells," "cloning" and "genome" among scientists seems to be matched only by the consternation they cause among the public, especially the religious public. While each new breakthrough in genetic research offers hope for new and better cures, it also pushes the boundaries of our understanding of human life. With questions integral to our identity as human beings and believers at stake, it's hard to find a balanced account of what's really going on.

'Think less with hysteria'

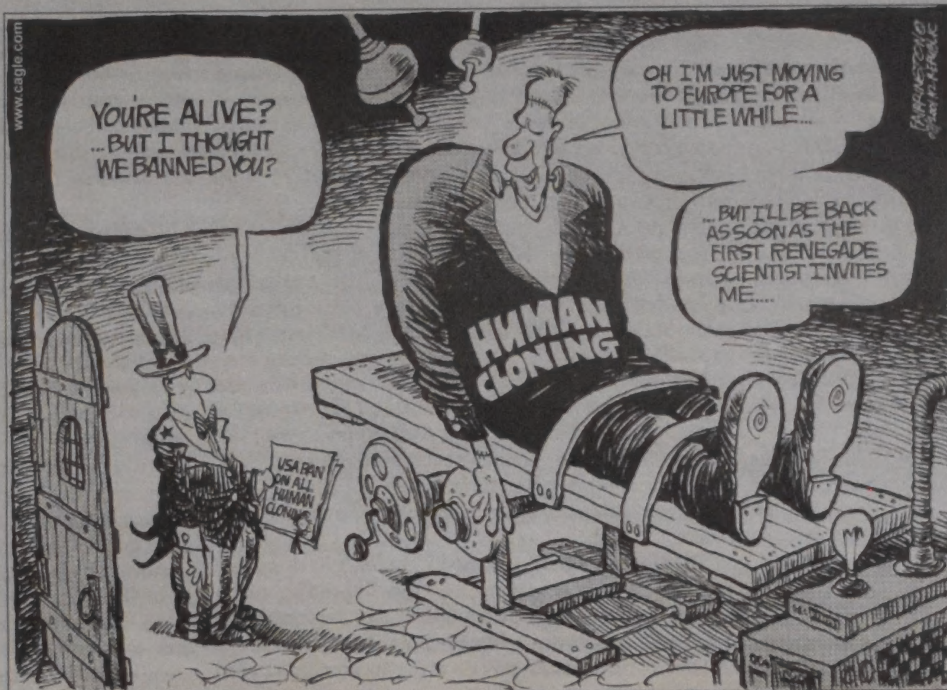
But Mark Hughes, a professor at Michigan's Wayne State University and one of the world's foremost genetic researchers delivers just that. In a speech delivered as part of an annual January Series sponsored by Calvin College, he sought to equip listeners to "think less with hysteria and more with our heads" about genetic research and treatments.

Hughes started by explaining that every single cell in your body carries "all the information necessary to make a new you." Each cell carries a complete copy of your DNA — long chains whose four main chemicals, commonly referred to by their initials A, C, T and G, repeat in a sort of code. If the entire string of A's, C's, T's and G's was typed out in standard size font it would take up a 300 volume set of the Encyclopedia Britannica, said Hughes. You could think of a chromosome as one volume of the genetic encyclopedia (the metaphor has its limits — humans have 46 chromosomes, not 300), and a gene as one paragraph.

Lethal genes

Unfortunately, said Hughes, "We all carry typographical errors in our genome." Such typos, often consisting of just one misplaced letter, can be deadly. It's estimated that the average person carries 10 of these lethal genes. Usually they're recessive, which means if a normal version of the gene is also present the defective one remains inert. But children who receive deadly versions of a gene from both parents end up with diseases like cystic fibrosis, cycle-cell anemia, hemophilia, Duchenne muscular dystrophy, and even more gruesome conditions. Couples often don't find out they carry latent versions of such genes until they give birth to diseased children, said Hughes.

Once parents realize they run the risk of conceiving diseased or severely handicapped children,



they have several options. A great one is adoption. "We should make it cheaper and easier in our society," Hughes said. Another is artificial insemination with the sperm or egg of an anonymous donor unlikely to carry the deadly gene.

About 10 years ago, Hughes pioneered the third option: pre-implantation genetic diagnosis (PGD). In this method, multiple eggs from the mother are fertilized with sperm from the father in vitro. When the embryos consist of only eight cells specialists use microstraws 1/25th the size of a human hair to suck away one cell from each. These cells are scanned for the genetic defect in question. The corresponding embryos that are found to be healthy are returned to the womb, where hopefully at least one of them will implant.

Meddling with nature

Some people might accuse parents who choose PGD of meddling with nature. Hughes responded to such doubts with stories of babies born with just half of their bodies and children unable to relax their muscles. "When this is happening to your family, I tell you what, you want to avoid it at all costs," he said. "Can we sit here... and argue about what everyone else should do with their families, or should we worry about our own?" Hughes also noted that PGD can be an abortion-reducing procedure. Couples who know ahead of time that their child is healthy stay committed to the pregnancy.

Although PGD could be used to scan and choose embryos for

characteristics like eye color and gender, Hughes said such motives are unquestionably immoral. Distinctions aren't as clear when parents ask for healthy babies who will also be blood or marrow matches for diseased older siblings. "Are we making the second child a commodity whose *raison d'être* is saving the first?" asked Hughes, who has helped parents conceive such children. He also questioned whether embryos should be scanned — and rejected — for adult-onset diseases like breast cancer.

Condemns research clones

Hughes condemned the idea of creating embryos for the sole purpose of research. "I find it absolutely appalling that people would even talk about doing such a thing," he said. But that doesn't mean he's against embryonic stem cell research.

Though they're trying, at this point scientists haven't found a way to do pre-implantation genetic diagnosis without making excess embryos. Since these embryos have already been created they may as well be put to use, said Hughes. Doing so could speed up stem cell research, currently restricted in the U.S. to cells originating from only a handful of specified embryos.

Embryos, fetuses have moral value

Hughes said that embryos, fetuses, and infants all have human moral value. But to him an embryo is not equal to a fetus, which is not

neurons could help alleviate Parkinson's and Alzheimer's diseases.

Wary of some trends

Despite his optimism, Hughes is wary of some current trends. He warned against unwarranted excitement about stem cells, citing gene therapy, a much-hyped technique several years ago whose results proved to be minimal. He also voiced concern about the extent to which big businesses are mixed up in research, about insurance companies using genetic information to discriminate against customers, and about people using genetic technologies for immoral purposes, like human cloning.

But in a pre-speech conversation, Hughes noted that many of the exact same fears surrounding genetic research today were raised 30 years ago when the first heart transplant was done. Society now sees that procedure as so normal that most people don't think twice about signing the organ donation agreement on their driver's license. The bottom line in genetic research, he said, is that "in some kind of appropriate way... we want to have healthy children — not perfect ones."

Abram Huyser-Honig is a junior at Calvin College double majoring in English and Spanish. He writes for Calvin's Media and Alumni Relations departments and for the Chimes.

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Via		Martinair		
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Editorial

Mourning dreams that disintegrate in the sky

Harry der Nederlanden

Saturday morning, Feb. 1. Millions of us North Americans turned our eyes skyward. At first we waited listening to the silence in the command centre, watching the engineers staring quietly at their computers. Then came the camera shots of the blue sky over Texas. Again and again we gazed intently as the vapor trail developed slight plumes, then widened, split into two, three multiple strands, refusing to believe the evidence of our senses.

We were watching the disintegration of one of the prize shuttles of the greatest, most costly venture ever undertaken to expand the frontiers of human knowledge. In it were seven outstanding human beings who had trained for years for the privilege of participating in this program. By the time we saw the vapor trail flare out, they were already dead.

Many miles below and to the east, their families waited, first with eager anticipation to welcome home their heroes, then sick with dread. And we all felt the loss. All weekend the experience and knowledge weighed heavy on us. We grieved.

What were they to us?

Yet, what were they to us? Open the paper and in cities all across North America automobile accidents, fires and murders take lives in larger numbers. We read the headlines, sip our coffee, close the paper and go on with our conversations about last night's game

between the Maple Leafs and the Rangers.

But that vapor trail and what it represented did more than trace a white line across a blue sky. It traced a cold finger into our collective soul. For this was not just another group of seven people on a long jaunt that ended badly. We like to pretend that the value of each and every life, because it is unique, is infinite in some sense and therefore of equal value.

But do we grieve at the accidental death of every young mother the way we grieved at the death of Princess Diana? Do we grieve communally every time a fine, dedicated man is shot dead the way we grieved at the assassination of John Kennedy? Of course not. We're not democratic in our mourning.

Few of us knew either John Kennedy or Princess Diana. What we knew of them was a lot of images projected by the media, which we realize may or may not match the person behind them very closely. Yet, sometimes in spite of ourselves, these public characters find their way into our consciousness, even into our hearts.

But the first time I watched I couldn't have named any of the astronauts in this speeding ship disintegrating against the cloudless sky. Nevertheless, I was filled with horror. My heart was heavy as a stone. All day I grieved as I never do at the accidents recorded in my daily newspaper.

What was I grieving for? Because these seven people were of special worth by virtue of their intelligence and training? Few of us thought of them at that moment in terms of losing a scientific resource.

They were more to us than regular folk, however; they represented something bigger. They were ordinary human beings, yes; mere mortals, yes; but they acted out roles freighted with symbolism, like Princess Diana and John Kennedy.

Something high and noble in our history

Just as the Twin Towers were more than the offices of many corporations stacked unusually high, just as your house is more than a structure you happen to occupy, so the Columbia was more than another aircraft streaking across the sky and the people in it more than passengers. All of us at some level were aware that these people and this project represent something high and noble in the history of humankind.

I know, the high-flown language used on ceremonial occasions about the human quest for knowledge and the last frontier sounds a bit corny to our sophisticated ears. We live in a post-Enlightenment era. We suspect, rightly perhaps, that such megaprojects are really the undertakings of rich white men from the northern hemisphere still driven by dreams of domination and immortality. Indeed, some curse the space project for the money it diverts from, e.g., our inner cities and from the minds of children raised there.

On the other hand, very few things governments and corporations do look worthwhile when compared to saving women and children. Writing novels and composing string quartets do not directly alleviate the plight of impoverished families either. Yet, if we stopped supporting the arts, would their lives be the better for it in the long run? The arts are part of our make up as human beings.

When we looked up into the Texas sky, we were not just looking at an enormously expensive piece of American hardware manned by an elite team of pampered Yankees. In the Columbia were a group of

people, men and women, chosen to represent all mankind. There wasn't only an Israeli, there was also a woman born in India and an Afro-American. One former astronaut was quick to point out that a Saudi prince had also gone up in one of the earlier flights. America's former enemy, Russia, is now supplying the astronauts on the space station.

Carrying aloft a vision

The space program embodies a dream, and the space shuttle carried aloft a vision that has animated Western culture and civilization for hundreds of years. It is a dream of gathering mankind from many diverse peoples into one community driven by a common pursuit and united by a universal (catholic) idea of what we are and what we must become to live together in peace and prosper, so that each gets an opportunity to discover and develop whatever gifts and aspirations burn within. This dream animated not just Western science but our culture as well. It led us, generation after generation, to work also for social and political transformation.

In its birth, this vision was married to Christian ideas, such as meeting creation on its own terms rather than in terms of abstract theological reasoning. Today we are quick to detect in it an impulse to domination; instead, now we seek a truth that lets the other be, that allows the other to unfold in his or her uniqueness. But this was also essentially, let's remember, the goal of liberal democracy. It is called liberty. And the function of democracy was to increase and safeguard liberty. A great many people died in the name of that vision.

It is, I know, fashionable to see those in power as driven primarily by self-interest, by greed or by lust for power or popularity. But — call me a romantic if you like — I suspect that many of those who hold high office in the U.S. and Canada (and in many other countries) are still gripped by such a vision, or at least by the memory or habit of it.

Even in the showdown with Iraq, the old ideals keep resounding. It's a solitary, inhuman tyrant keeping the Iraqi people down, a people who in their heart of hearts harbor dreams of freedom. Given half a chance, they will welcome us as liberators and in the long run discover that we offer the way to prosperity and the good life.

Like that capsule hurtling across the blue sky, America is still propelled by a vision of gathering the peoples of the world into a shared knowledge of the good, the true and the liberating. It still dreams of perfect orbits and flawless reentries.

The Columbia was protected against the heat of reentry by tiles made of silicon. That's common sand. But they are light as styrofoam because they are 90 per cent air. The insulation on the launch rocket was soft as a sponge and the piece that came off weighed only a few pounds. A slight thump and this marvelous vehicle steered by hundreds of scientists and engineers and rows of computers rained from the sky over America for five hours.

Yet, I suspect that traveling back and forth to the space station is a task considerably less complicated than refashioning and rebuilding a nation in our image. Even if it is a noble dream to gather the nations into a more righteous world order, is all our planning and engineering up to the task? Or will some unexpected crack appear in the insulation and will we see more bodies, many more bodies, fall in pieces from the sky?

Christian Courier

Formerly known as Calvinist Contact
Founded in 1945

*An independent biweekly that seeks to:
report on significant events in the Christian community and the world; express opinions infused by
Scripture and rooted in a Reformed perspective;
provide contact for the Christian community.*

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Fax: (905) 682-8313; Web site: www.christiancourier.ca
Publications Mail Registration No. 09375

We acknowledge the financial assistance of the Government of Canada, through the Publications Assistance Program (PAP), toward our mailing costs.

Letters

The rest of the story

The January 6 issue of CC contains an article written by Bert Hielema, entitled: "The century of my father, the century of my children." In this article he mentions that in the summer of 1940 he attended a meeting in the city of Groningen, where a former Prime Minister of the Netherlands, Dr. H. Colijn "told his devoted followers to submit to the yoke of the Germans, declaring it to be the legitimate rulers of the land. Then and there he lost his credibility."

These facts are correct, but there is more to it than this simple conclusion.

Since that article appeared I have once again read the brochure of Dr. Colijn: "Op de grens van twee werelden" (In between two worlds). It is true that Dr. Colijn expressed the same opinion there. According to him, Germany was unbeatable and France and Great Britain were done for.

He regretted what he wrote

But a bit later I heard him speak in Het Kirhaus in Scheveningen, where he said that sometimes we say things that we soon regret, a very clear statement that he regretted what he had written in that brochure.

And the Germans came to the same con-

clusion when they deported him and Mrs. Colijn to Germany, where he died without ever having been allowed to return to the Netherlands. Would they have deported him if he would have maintained his contention that Germany now was the legitimate authority and was unbeatable?

To the contrary, they were afraid that he would be in a position of leadership in some kind of anti-German movement. He was buried in Germany because they feared that a funeral in The Hague would bring about an anti-German demonstration. He was not the only one with the first impression that the war was over. History proves that they were wrong. Soon there was a conviction that the outcome of the war would not be in favor of the former Austrian house painter.

The question then arises: Who has lost credibility? Certainly not Dr. Colijn! If Bert Hielema would have told the complete history, he would have come to the opposite conclusion, namely that it was not Dr. Colijn who had lost his credibility, but somebody else certainly did.

That is the rest of the story.

Gerard Bouma,
Grand Rapids, Mich.

Kwantes' story on Iraq was eye-opening

Thank you and James Kwantes for publishing his article on Iraq. Recently I attended a mini-conference here in London, Ont., on Terrorism and Peacemaking. Two of the speakers there, a chaplain with the U.S. military, and Mark VanderVennen,

confirmed much of what Kwantes wrote. One of my motivations for going to this event was my ignorance about the relationship between Iraq and the U.S. since the 1991 Gulf War. This ignorance was making me increasingly uneasy: when my children

ask me where was I during this time, what would I say? Thinking that through later, it struck me that God might be asking me that same question...

In his article, James Kwantes confirmed some of the things I heard at the conference. It is haunting that the incidence in cancer in Iraq's children has gone up 240 per cent as a direct result of the depleted uranium the U.S. uses in the cluster bombs. This is a war being waged with no regard for Iraq's civilians. The strange alliance between Saudi Arabia and the U.S. is also an issue. How can a nation's hands be clean when the arms industry is one of the most profitable industries and

most subsidized by the government?

What can we do as the U.S.'s closest neighbor? "Faithful are the wounds of a friend." A small beginning was made in that direction when some of us got together one evening in January and sat down to write letters to our PM, and others in cabinet, as well as our local MP and the leader of the Opposition.

Thank you again and keep up your good work in getting us some of the "news behind the news."

Shalom!

Agnes Kramer-Hamstra
London, Ont.

Arguments filed in marriage case

The Interfaith Coalition on Marriage and Family, of which the Evangelical Fellowship of Canada (EFC) is a member, filed its legal arguments in their intervention in the Ontario Court of Appeal in the Ontario Marriage case (Halpern v. Canada). The issue in the case is whether limiting marriage to being between a man and a woman violates the equality rights of gays and lesbians under the Charter. The Interfaith Coalition includes Roman Catholics, Evangelical Protestant Christians, Muslims and Sikhs. The Interfaith Coalition argues that across all religions and cultures in Canada and worldwide, marriage is understood as being between a man and a woman.

Last July, the Ontario Divisional Court declared invalid the recognition of marriage as being between a man and a woman. The Court ruled that the common law (judge-made law) definition of marriage as "the lawful and voluntary union of one man and one woman to the exclusion of all others" is constitutionally invalid and inoperative. The declaration was suspended for a period of 24 months to allow the Parliament of Canada to legislate on this issue. The House of Commons Justice Committee is currently holding hearings on marriage.

The Interfaith Coalition makes the following five submissions:

For millennia, marriage has conferred a

unique status of "husband and wife". The religious basis for this unique status (which is confined to heterosexual couples), has been grounded in the interpretations of the holy scriptures of the primary religions of the Western and Asiatic world — Judaism, Christianity, and Islam. Marriage is universally understood as being between a husband and a wife. "Marriage" is deeply rooted in religious practice. Heterosexual marriage is a deeply-rooted part of the identity of religious adherents. The majority of marriages are solemnized by clergy as part of a religious ceremony. It has deep religious significance. The Ontario Divisional Court erred by not properly considering the conflict between freedom of religion and the rights to equality of gays and lesbians. "Marriage" is not a legal construct. It is a pre-existing societal and, primarily, religious institution which has existed for millennia and has been recognized by legislation only recently. Equality for gays and lesbians can be achieved through legal institutions other than marriage. In consideration of remedy, the Court should not fundamentally redefine "marriage." This is an issue that properly should be addressed by Parliament through legislation.

The document is available on-line on the EFC website. See also the CHP petition, on page 10 of this issue.

CC should denounce abortion

Just now I glanced thru 16 issues of the *Christian Courier*. (I have so much to read, I would not have time to read them all well, therefore I get them by a bundle second hand.) Our complaint is the fact that the holocaust of abortion is barely mentioned. Only in the Jan. 6, 2003 issue Mr. Ron Gray brings attention to the \$55 million given to the murderers of the unborn, and in the Nov. 18, 2002 issue Dr. Englehardt confronts Margaret Somerville, who claims that upholding respect for life in the Public Square is impossible. Mr. Bert Hielema writes on a host of different subjects, all important, yet abortion does not seem to enter his mind. (I have written him on a number of issues).

In the Jan. 16, 2003, also the commentator for CPJ accepts the Romanow report without comment, is even pleased with it.

We tune in every Sunday morning at 8:00 AM to Rev. James Kennedy at the Fort Lauderdale Presbyterian church. Practically every Sunday he assails the abortionists, sometimes with graphic descriptions. We are sure should his program be stationed in Canada, he would be shut down in short order. Our murderous government and their allies will not stand for such a program.

What we would like to see is a harsh denunciation repeatedly in the CC (You surely have people who are capable of doing so) — denouncing abortion and include those condoning this holocaust, assuring them of our deepest contempt. Further insist that every reader of the CC write their MP and the various ministries in Ottawa.

When we ask various people whom we meet if they have written to Ottawa on important issues, the answer is almost always, "What? me? I don't know who to write about this or that." When most people don't even know that letters to the government go postage-free, this shows us that far to many of us care very little of what goes on. This must change. CC can help.

William & Joanne Veldboom,
Chatham, Ont.

Christian Courier

Member of Canadian Church Press and Evangelical Press Association.

Canada mail: Publications Mail Registration No. 09375. Postage paid at St. Catharines, Ont. Postmaster: send address changes to Christian Courier, 1 Hiscott St., St. Catharines, Ont. L2R 1C7.

U.S. mail: Christian Courier (USPS 518-090). Second-class postage paid at Lewiston, NY. Postmaster: send address changes to Christian Courier, Box 110, Lewiston, NY, 14092.

Subscriptions:	Canada	U.S.A.
(effective Nov. 11, 2002)	(G.S.T. incl.)	(G.S.T. free)
one year (26 issues)	\$40.00	\$32.00 (US)
two years (52 issues)	\$75.00	\$60.00 (US)
overseas one year \$80.00 surface mail		

Advertising deadlines: display advertising: Tuesday, 8:30 a.m. (13 days before publication date); classified advertising: Tuesday, 8:30 a.m. (13 days before publication date). See classified pages for more details. Advertising rate sheets available. (ISSN 1192-3415) Published biweekly on Mondays.

Address all correspondence to: 1 Hiscott St., St. Catharines, Ont. L2R 1C7. Tel: 905-682-8311 or 1-800-969-4838, or fax: 905-682-8313, e-mail: subscriptions@christiancourier.ca, advertising: accounts@christiancourier.ca

PRINTED IN CANADA



Education/Justice

Fraser Institute offers major tuition break for independent school students

Alan Doerksen

TORONTO — Families whose children go to independent Christian schools in Ontario now have an opportunity to get a major break from tuition costs. The Fraser Institute has just launched Children First: School Choice Trust — a new multi-million dollar initiative which will provide grants to help parents in financial need send their children to an independent school of their choice.



COURTESY CLAUDIA HEPBURN
Claudia Hepburn, the Fraser Institute's director of education policy.

First of its kind

Children First is Canada's first privately-funded program of its kind, says the Institute in a press release. The program will provide tuition assistance grants to 150 elementary school students in Ontario in each of the next three years, based solely on financial need. These grants will pay 50 per cent of the tuition at any of the more than 800 independent schools in the province, to an annual maximum of \$3,500. The grants are available as early as junior kindergarten and will continue until the students complete Grade 8, provided they continue to meet eligibility requirements and remain students in good standing with their schools.

Tuition assistance grants may be used at any private or independent school that is registered with the province of Ontario, including members schools of the Ontario Alliance of Christian Schools (OACS). Children First does not recommend or support the work of any particular schools, but lists several independent school organizations on the Children First web site (www.childrenfirstgrants.ca) including OACS.

The Children's First web site contains details about eligibility requirements for the grants. Grants may be given to more than one child in the same family. Parents must submit an application for

each child for whom they are seeking a grant. If one child is offered a grant, their siblings will automatically be awarded grants if their names have been submitted.

Parents with children already attending an independent school may also apply for the grants, some of which (4.5 per cent of the total) will be reserved for applicants currently attending independent schools.

Freedom of choice

If more than 150 students apply each year, a lottery process will select grant winners. Academic standing is not considered for eligibility for this program. The application deadline for this year's grants is March 28, 2003.

"Children First puts into practice the mounting educational research that shows that when parents have a choice of school, children get a better education," says Claudia Hepburn, director of education policy at The Fraser Institute. "This is a pilot project and we're looking forward to evaluating the results."

"Our vision is to enhance educational opportunities for all Ontario school children by giving parents the freedom to choose the school

that best meets their child's individual needs," Hepburn explains. "The most exciting part of the Children First program is that it will offer 450 families a say in their children's education."

The program's mission is to help Ontario families afford their choice of school. Children First's directors believe that all parents should have the right to decide which school is best for their children.

Foundational support

Although run by the Institute, Children First is getting initial financial support from The W. Garfield Weston Foundation. "The Foundation is proud of our tradition of offering educational opportunities to Canadian college and university students, and we are excited to extend that support to elementary school students through the Children First program. This is an innovative new program and we are delighted to be part of it," says Garfield Mitchell, executive director of the Foundation — a private Canadian charitable foundation committed to making grants in Canada that are for the benefit of Canadians. It currently directs its

funds primarily to two areas: scholarships, in participation with the Canadian Merit Scholarship Foundation, and land conservation, in partnership with The Nature Conservancy of Canada, reports the Foundation web site.

The Children First program has been inspired by other successful school choice programs around the world, reports the Institute. Substantial evidence from the United States, Britain, Denmark, the Netherlands, New Zealand, and other parts of Canada, shows that when funding follows children to their parents' choice of school, parental satisfaction, academic achievement, and educational opportunities improve. Research demonstrates that academic gains increase with the length of time a student participates in a school choice program.

Hepburn is the Director of Education Policy at the Fraser Institute, and works at the Institute's Toronto office. She is the author of *The Case for School Choice: Models from the United States, New Zealand, Denmark and Sweden* (Fraser Institute, 1999).

Peace begins at home

Security, terrorism, and peacemakers conference

Rev. John de Vries, Jr.

LONDON, Ont. — "People become precocious giants in their preparations for war and they become dwarfed pygmies when it comes to making peace." These words of the Lester B. Pearson, Canadian Prime Minister and Nobel Peace Prize winner still ring true today.

As nations are preparing for war, Christians cannot be silent. But what will we say? We know the Christian way is the new way — the way of peace — but we need to be convinced the way of peace can work — locally and globally — in our home communities and among the nations.

Total change of attitude

Recently I was involved in an incident that illustrated to me, that it takes a total change of attitude to move from a justice that is focused primarily on retribution, blame and punishment to a justice that seeks primarily to heal, to reconcile and to make things right. Only with

such a conversion in our justice thinking will we be able to heed the advice of John Quincy Adams' "not to go for monsters to destroy."

'Don't move, we're calling 911'

Here is what happened. After parking my car on the shopping mall, I walked to the Subway restaurant. Before I realized it, a fast-moving SUV was coming at me. "Does anyone make it through this?" was the question that flashed across my mind. The next thing I remember, I was lying sprawled on the pavement and a man's voice saying, "Don't move, we're calling 911."

I was not aware of the pool of blood on the pavement. After the ambulance ride to the hospital emergency room, I was told that the ten staples would help the head wound to heal soon but the effects of the whiplash could linger some months.

The police said it was possible to lay charges against the 18-year-

old driver of the SUV. During the week of recovery friends and family members asked me when I was going to sue this 'reckless' driver.

Not a reckless monster

To charge the driver and take him to court would make us enemies in an adversarial court battle. To charge the driver, unknown to me, just did not add up. Instead, two weeks after the accident, I called the offending driver to schedule a meeting. Who was this person anyway? A reckless youth, a monster?

He and his father agreed to meet. In the conference I expressed my anger. I lamented my losses — costs for the ambulance, medication, physiotherapy and days off work. Furthermore, there was the physical pain and the potential cancellation of planned events. The driver explained what happened, shared his sorrow and offered his apologies. I began to see him not as a reckless monster but as a person like myself.

I had consulted a lawyer, insurance broker and police earlier. To lay charges would have initiated an adversarial process — it would

have made him an enemy. This process would take months. It could destroy his plans for medical school, and would not assure healing, forgiveness or reconciliation. It would leave bad memories for both of us. Bad memories always remain unless there is forgiveness.

Reaching a settlement

At our conference the driver agreed to reimburse the costs. Together we arrived at a settlement mutually satisfactory to him as the offender and to me as the victim. It led to a win-win situation. The driver was not dehumanized, demonized or destroyed in the process. I was glad to be able to shake hands and see him off to medical school. Upon later reflection, I realized I had been converted to restorative justice — not the easiest way but a better way 'to make things right.'

The young man had been reckless but he was not a monster; he was a human being, an image-bearer of God. I might never have realized this had I not sat down to talk with him. It would have been easy to lash out, establish my rights and sue this 18-year-old driver.

However, both of us would have been the losers.

A tough process

Restorative justice is a tough spiritual and human process. It requires us to come to grips with who we are, who God is and who the other person is. God who is on our side is also the God of the person or national representative sitting on the other side of the table. Restorative justice takes intentional personal and community involvement. The healed relationship, the resulting handshake and the peace experienced offer a foretaste of the *shalom* and inner peace every person longs for.

South African connection

What does this have to do with war and relations among the nations? We think of South Africa, Nelson Mandela, and his years in jail followed by the peaceful dismantling of Apartheid. I remember well Mandela's plea for other nations to also consider using restorative justice (RJ) principles to settle their conflicts. But as Archbishop Tutu stated it, Israel, Ireland

See RESTORATIVE p. 11...

Media/Psychology/News

Not a film about retirement, you say?



Unexpected twists and turns force Warren Schmidt (portrayed effortlessly by Jack Nicholson) to evaluate his life as he experiences fits of anger and confusion.

Comedy.
Satire.
Tragedy.
Drama.
All about Jack.

These succinct words describe the film *About Schmidt*. And you have to like Jack in order to appreciate the film. Because he is everywhere! Jack Nicholson, the great character actor from Beverly Hills, breezes effortlessly through a role reminiscent of *As Good As It Gets*.

A new phase in life

In this film Jack Nicholson plays Warren Schmidt, a newly retired mid-level insurance executive. In the opening scene he is sitting in a stripped office, intensely watching the minutes creep towards the end of his last workday and the beginning of his retirement. And so he walks out of the building.

In the evening he gathers with co-workers and friends to celebrate the contributions he has made to his work. The next morning, his doting wife treats him to breakfast in their Winnebago, beside their home, and she gushes about how much fun they will have in their new phase in life.

As time goes on, Schmidt fills his days doing crossword puzzles and watching television. Once he even goes to the office in hopes of being needed in some meaningful way. But it soon becomes clear that he has been more than adequately replaced and the value of his work has come and gone. Yet, his life must go on.

Unexpected twists and turns

One evening in a momentary fit of compassion triggered by an ad on television similar to World Vision campaigns, he signs up to sponsor an impoverished child for \$22 per month. The agency invites him to write his foster child, sharing some personal information about his own life. His letters provide a framework for the film, as well as a vehicle



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through which the audience gets to know how he wishes his life to be and how he eventually comes to terms with how it really is.

As a result of various unexpected twists and turns, Schmidt finds himself on the road in his Winnebago to visit his daughter; to make up for all the time he was not there for her earlier, he now wants to spend some quality time with her before her marriage. He is also not happy with her choice of future spouse.

His daughter, however, is not keen to have her father disrupting her life just a few days before the wedding, so there's a change of plans. To kill time before the wedding, Schmidt travels to his boyhood town and reminisces about his life. On the way, he meets various interesting and peculiar people that give flavor to his inner and outer journey.

A timely topic

Films often reflect the concerns and moods of society. With the boomers heading towards retirement, interest in this topic is a given. Add a "charming" or "wickedly mischievous" popular actor and you've got a box office hit. So, it is not a surprise that Jack Nicholson won a Golden Globe award in January for this role or that he is in the running for an Academy Award in the spring.

Still, I am surprised at the amount of attention this film has received. The message is seemingly simple. We are replaceable at work and the new person will possibly be a breath of fresh air and do a super job! At the same time, retirement — like all rites of passages — takes getting used to. And Schmidt is not having an easy time.

The theme of the film?

In reality, the film is *not* so much about retirement as it is about what is *important in life*. And this is what Schmidt finds out as he trudges the foothills of this new stage of life.

At the same time, the results of his impulsive fit of compassion — which may be sneered at by secular critics as

Getting Unstuck

Arlene Van Hove

having sucked him into a possible religious money laundering operation — becomes the key in helping him come to terms with his life. While it is a simplistic answer to his struggles, and we could talk about the "safety" of such a long distance relationship, we need to appreciate the point the film is making. We all have shortcomings but can give of ourselves in meaningful ways.

An unsatisfactory element of the film, which is also a big part of the story, is Schmidt's lack of emotional connection to much of life, for, ironically, it seeps into the film's relationship with the audience. While the voice-over element in the film helps us understand where Schmidt is coming from, his perpetual emotive stare does not allow us to empathize with him. In other words, Schmidt's inability to form meaningful connections to others leaves us lukewarm and somewhat untouched by his struggles.

Getting unstuck

The film, however, is not without merit. Schmidt is slowly becoming unstuck. At the beginning he is emotionally disconnected from himself as well from others. Yet he is able to experience some compassion for an impoverished child. Unexpected twists and turns force him to evaluate his life as he experiences fits of anger and confusion. This helps him understand himself in relationship to his wife.

Consequently, he becomes more aware of unhealthy behaviors in others. This gives him the courage to challenge his daughter regarding her choice of husband and in-laws. Even though she refuses to change her mind, he is able to be gracious to her on her wedding day.

Throughout the film there are no hints as to why Warren Schmidt is the way he is and we don't really get a handle on what makes him tick. He is, however, a good man who was committed to his work and family, even though he was not able to give much of *himself*. And while Schmidt seems to have no religious faith life, we can assume he would be a regular and faithful member of a church if he chose to move in that direction.

In a nutshell, this film is a good example of how rites of passage can challenge us to move through developmental tasks for better or worse. The choice is up to us. In the film we do not get a clear indication of what Schmidt is going to do *specifically* different now that he is aware of his shortcomings. But he has the one ingredient that is necessary for change and that is hope!



Arlene Van Hove is a psychotherapist with Cascade Christian Counselling Association in Surrey, B.C.

Christian groups pan India's expulsion of wounded U.S. evangelist

Anto Akkara

NEW DELHI, India (ENI) — Christian groups have decried the expulsion from India of a U.S. Pentecostal preacher who had been the target of a violent attack believed to have been carried out by Hindu nationalists.

The evangelist, Joseph Cooper, left India having been told by the authorities to quit India for misusing a tourist visa.

Cooper and six other Pentecostals had been assaulted by an armed

gang at the end of an evangelistic meeting on January 13 in the southern Indian state of Kerala.

Hindus nationalists staged demonstrations

Hindu nationalists subsequently staged demonstrations calling for Cooper's arrest, saying he had abused his tourist visa by speaking at the meeting.

The demonstrators also called for the release of a number of members of the Hindu nationalist group

Rashtriya Swayamsevak Sangh (RSS) who had been arrested in connection with the attack in which Cooper was seriously wounded.

Cooper, from Pennsylvania, was still in hospital recovering from the attack when he was served with an expulsion notice telling him to leave India within a week, as foreigners on tourist visas were not permitted to speak at religious meetings.

K. C. John, Kerala chapter secretary of the Indian Pentecostal

Church criticized the decision to expel Cooper.

Example of intolerance

"If the policy is that religious preaching is illegal, then Indians should not go out and preach their religions. If we [Indians] can go out and preach, then those who come to our country should have similar rights," John told journalists.

The All India Christian Council, an ecumenical lay forum, described the expulsion order as an

example of "growing religious intolerance" in India.

For a quick Letter to the Editor, please send it by fax to: 1-905-682-8313, or by e-mail to: editor@christiancourier.ca

Focus on Ivory Coast

Ivory Coast peace accord opens Pandora's box

Elizabeth Kendal

AUSTRALIA (ANS) — The Ivory Coast peace deal brokered in France amounts to little more than a humiliating surrender being negotiated by foreign powers and forced upon the democratically-elected President of Ivory Coast and the army that has loyally defended him.

Five leading Ivorian political parties as well as traditional chiefs have joined the army in rejecting the deal. They want a government of national unity, they want peace and reconciliation, but they refuse to share power with rebel militias that have taken up arms against the nation. They want to re-negotiate, something the rebels refuse to consider.

More than peace at stake

There is more than peace at stake. What is at stake here is the integrity of an ethnically and religiously mixed nation that has upheld complete religious freedom for all its citizens and has been the base of much West African Christian mission. Both Islam and Christianity have been growing phenomenally.

Something else at stake is the stability of West Africa. If a reward



Relatives of soldiers walk past a tank at the main French military camp, in Ivory Coast's commercial capital Abidjan. Several hundred more troops are due to arrive soon to enforce a shaky ceasefire and to protect foreign nationals within the country.

of power is handed to foreign and network sponsored Muslim rebel militias in Ivory Coast, then what is to prevent similar foreign and network sponsored Muslim rebels uprising in other ethnically/religiously mixed nations such as Ghana, Togo, Benin and Nigeria — pushing the religious fault-line south to the coast?

Peace deal fails

As influential loyalist youth leader Ble Goude said, "France has disappointed us. They gave power

to people who took up arms against Ivory Coast. They have opened Pandora's box."

A French-brokered peace accord was signed on January 25, 2003 in Marcoussis on the outskirts of Paris France, that was supposed to end the conflict in Ivory Coast. The result however, has not been peace. While Muslim rebel militias and their Muslim supporters in the north and west of Ivory Coast celebrated, Christians, government supporters and all who respect political due process fell into despair.

Some government supporters rioted against French interests.

Eventually on January 28, Christian/Muslim fighting broke out in Abobo and Agboville, which left 15 dead, more than 40 wounded, churches and mosques razed.

At the December 2002 peace talks in Lome, Togo, ECOWAS Co-ordinator, President Eyadema insisted that, "the search for a political settlement should involve, exclusively, the Ivorian major political parties." As the main rebel group, the MPC, is a rebel militia without a political wing, it was suggested that if the rebels wanted to be given a political voice then they should form or transform the MPC into a political party. At that point the rebels walked out of the talks.

Under the terms of the French-brokered January 25 Paris agreement, the foreign and network sponsored rebels, who staged the coup and ignited the conflict that has split the nation and left hundreds dead and up to one million displaced, would be legitimized and rewarded with the interior and defense portfolios in a government of national unity. The rebels would therefore have control of the army that has been loyal to democratically elected President Gbagbo.

'Constitutional coup'

According to the BBC (Jan. 22, 2003) Ivory Coast Parliamentary speaker Mamadou Koulibaly, walked out of the Paris peace talks accusing the French mediator, Pierre Mazeaud, of "trying to stage a constitutional coup" by trying to do something that "the rebels have failed to achieve militarily." It is important to note that Koulibaly is a northern Muslim — southern Christians are not the only citizens who object to being taken over by force.

It must not be forgotten that France has financial interests in a change of government in Ivory Coast. When Alassane Ouattara was Prime Minister, he permitted Cote d'Ivoire's public services to be freely placed in French hands. France has since run a monopoly on Ivory Coast's water, telecommunications and electricity. President Gbagbo, a socialist, is not in favor of renewing those contracts in 2004. France is looking for a leadership in Cote d'Ivoire that will serve French interests, and that is not Gbagbo.

As part of the peace deal, Seydou Elimane Diarra has been appointed (chosen by French president Jacques Chirac) to lead a government of national unity. Diarra is a northern Muslim who has worked closely with Gbagbo on national

reconciliation in the past.

The *China Daily* reported from Abidjan (Jan 28), "France further displayed who was boss on Saturday by announcing Diarra's nomination itself and not letting Gbagbo, who was in Paris for a French-sponsored summit of African leaders on his country's crisis, do the honors. Sources said a meeting between Gbagbo and his French counterpart Jacques Chirac on Saturday (Jan 25) saw the latter take a firm line with the underlying message that Gbagbo had no choice but to accept the treaty."

Reuters reported (Jan 28), "Adding to doubts over the deal from another quarter, former President Henri Konan Bedie of the still strong Democratic Party said government posts were apportioned out during a corridor meeting in Paris by Chirac, his foreign minister, U.N. Secretary-General Kofi Annan and Gabon's President Omar Bongo. 'The Ivorian political parties never got to say a word,' Bedie told *Le Parisien*."

Peace deal declared null and void

The army immediately rejected the peace deal. By January 29, the Associated Press was reporting that President Gbagbo's own political party and some members of his Cabinet had joined the outcry.

"The decision is an act of national humiliation for the president and the national armed forces of Ivory Coast, and we hereby declare that it is null and void," Interior Minister Paul Yao N'dre said Jan. 28. "N'dre spoke in Togo, saying he had been sent there by Gbagbo to ask that fellow West African leaders 'help find a lasting, equitable, African solution to the crisis.'"

"Gbagbo's governing party joined three other parties in saying the division of ministries was forced on Ivory Coast at the Paris talks. In a statement, the four parties said France, the United Nations and others should help renegotiate a deal that is 'fair and just.'"

By January 30, Ivory Coast's leading traditional chiefs had also rejected the deal and are refusing to give power to the rebels. France is pressuring Gbagbo to uphold the deal and the rebels (MPC), who say they refuse to re-negotiate, have defiantly heaped scorn on the armed forces, saying they were "not worthy of leading the destinies of the defense and security forces of the new Ivorian nation."

Will Ivory Coast go the way of Sierra Leone?

Harry der Nederlanden

IVORY COAST — The last time most of us heard any news about the small west African country called Ivory Coast (Cote d'Ivoire — it was once a French colony) was probably in Sept. 2002, when French and American troops entered the country to escort the children of western missionaries to safety when their school in Bouake was caught in the middle of fighting between rebels and government troops.

Ivory Coast has a population of 16-18 million people, 25 per cent of whom live in Abidjan, a city about the size of Toronto located on the southern coast. The country has long enjoyed a reputation as the most stable and prosperous of African countries. It declared its independence from France on August 7, 1960.

Ivory Coast has secular government and full religious freedom. Church growth over the past decade has been phenomenal, particularly amongst evangelicals.

For much of the 20th century, it enjoyed a reputation for peace, stability and prosperity — until 1999, when General Robert Guei gained power in a military coup.

Guei agreed to elections, and in

October of 2000 claimed to have won a bitterly fought contest against Laurent Gbagbo. However, Gbagbo's supporters fought back, contending that Guei had rigged the election. Following an investigation and a popular uprising against Guei, Gbagbo was proclaimed president.

The soldiers who rebelled last year were loyal to General Guei rather than to their government. At first they were said to number about 750, but government forces seemed reluctant to launch decisive counter-attacks and the rebel forces grew. Most of them are from the Muslim-dominated north, which they claim is marginalized in favor of the mainly Christian south and west — Gbagbo's heartland.

Horrific atrocities

More recently they were reinforced by two groups that include fighters from neighboring Liberia and Sierra Leone, both of which have suffered vicious and bloody civil strife in recent years. Those entering the country from Liberia especially have been guilty of horrific atrocities and there are fears in the region that Ivory Coast may go the way of Liberia, Sierra Leone and the Congo.

The fighting is creating many thousands of refugees and the U.N. has declared a humanitarian crisis and is calling for increased aid to house and feed them.

A recent report by Elizabeth Kendal of the World Evangelical Alliance says: "To relieve financial stress, Ivory Coast, which is 31.8 per cent Christian and 38.6 per cent Muslim (Operation World figures), joined the Organization of Islamic Conference (OIC) to access the limitless funds of the Islamic Development Bank. Non-Muslim African nations (including many that are majority Christian) are being similarly tempted, and many have already succumbed. The Saudis and Libya's Colonel Gadhafi are the main drivers of this strategy of quiet absorption, which some observers believe is aimed at creating a united Islamic Africa."

"Militant and hard-line Islamist groups demand more than absorption. They demand a Muslim government and ultimately Sharia (Islamic) law. There is no doubt these groups have become increasingly active in recent years, and those who desire a united Islamic Africa are keen to fund and employ their services."

Education/Church

Campus Culture

Peter Schuurman



Vulnerable as a snowflake

I got caught in a snowstorm in the middle of a mountain pass last week, and I was forced to stay in a local motel for the night. It reminded me of the vulnerabilities of being a student, being unemployed, and not having a real home.

It was the winter of 1995, and I was anxiously applying for a campus ministry position through a Presbyterian Church near the University of Toronto. I was one of four people on a short list being interviewed, so I got up at an enthusiastically early hour from my apartment in Brantford to make sure I arrived in Toronto with plenty of time. It was a cold, wet, slippery sort of day.

After trying to start my 1981 Malibu cruiser five or six times, I recognized that my battery was gasping its last breaths. A neighbor gave me a boost, and figuring that my alternator was the culprit, I kept my lights, radio, and heater off. I gambled that I could still make it to Toronto. I would worry about the mechanics of a return after the interview. It was a cold, wet, slippery sort of day, but I was optimistic.

Some trust in chariots

Unfortunately, I only had a half tank of gas, so halfway to Toronto I had to stop and fill up. I didn't want to turn off my car, for fear of not starting it up again. But it stalled anyway as I left it in neutral, so I had to ask a fellow motorist for a boost. I don't remember much of this encounter, except that he was a retiree who acted like this was the greatest imposition he had experienced in his seven decades. I felt guilty inconveniencing him, stranded as I was.

I got back on the QEW, still in good time. Wet snow and rain made visibility difficult, but I was optimistic. I was optimistic until everything in my car suddenly shut down, and I was forced to float onto the shoulder of the highway. This was the section of the QEW where it meets the 427, and the narrow shoulder is flanked by a giant brick wall. My alternator was finished. Giant 18-wheelers rocked my ship-wrecked vehicle as they stormed past, and my heart sank through the rusted holes in my floor onto the salty pavement. It was a cold, wet, slippery sort of day.

The graces of insecurity

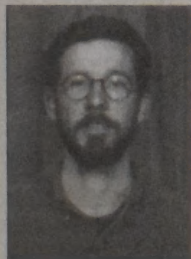
After being towed to a mechanic, I called the church where they were waiting for me. They said they would wait one hour and then leave.

The mechanic was swift, so I made it in time, although I was a little less energetic about the meeting than I had been a few hours earlier. I did not get the job.

I did some telemarketing in order to make some extra cash. My car lasted four more months before I saluted it one last time as the wrecker towed it away. It was as dear to me as an old horse.

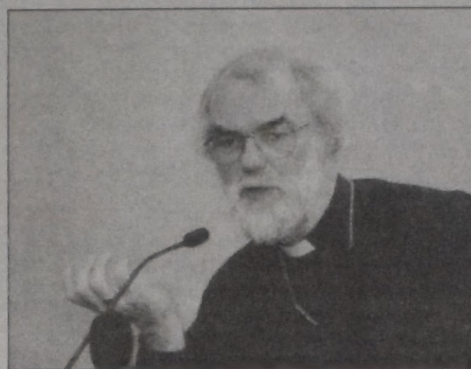
It's dangerous, difficult, and discouraging to be constantly living in the shadow of vulnerability. We spend vast amounts of energy working, saving, and buying insurance in order to protect ourselves from such experiences. Our lives are lived in virtual castles of security in comparison with poorer people like students.

May we, across the moat, be a part of the grace that touches their lives in the midst of their exciting and perilous journey.



Peter Schuurman is currently on sabbatical from his campus chaplaincy work at Brock University, in St. Catharines, Ont.

European church leaders at emergency meeting reject war on Iraq



TRINITY COLLEGE, UNIVERSITY OF MELBOURNE



EMILY FORGUS/CPH

Archbishop of Canterbury, Rowan Williams (left), has warned against war with Iraq, despite the strong support given to the U.S. stance by British Prime Minister Tony Blair (right).

Stephen Brown

GENEVA/BERLIN (ENI) — A high-level emergency meeting of European church leaders in Berlin has rejected the use of military action against Iraq, saying that a war would have "unacceptable humanitarian consequences" including the possibility of unleashing a civil war and major unrest in the whole Middle East region.

"We appeal to the Security Council to uphold the principles of the UN Charter which strictly limit the legitimate use of military force," said the church leaders Feb. 5 in a statement presented in Berlin just hours before the U.S. secretary of state, Colin Powell, was due to address the Security Council in New York.

"We deplore the fact that the most powerful nations of this world again regard war as an acceptable instrument of foreign policy," said the church leaders from more than 10 European countries, who were joined by church leaders and envoys from the United States and the Middle East.

The church leaders said military force was an "inappropriate means to achieve disarmament of any Iraqi weapons of mass destruction" and UN weapons inspectors needed to be given the time to complete their work.

Iraq must comply

But they also called on Iraq to "comply with binding UN resolutions," destroy any weapons of mass destruction, co-operate with UN weapons inspectors and guarantee human rights for all its citizens.

"The people in Iraq must be given hope that there are alternatives to both dictatorship and war," the church leaders said.

The Berlin meeting was convened by the Geneva-based World

Council of Churches and hosted by the Evangelical Church in Germany (EKD), Germany's main Protestant body.

The bishops, church presidents and officials who came to Berlin for the meeting gathered to pray for peace in a central Berlin church that had been destroyed in the Second World War and later rebuilt.

Complete, firm unity

"What was striking about this meeting was the complete and firm unity of the church leaders in opposing a pre-emptive war on Iraq. I hope the statement will receive the support and endorsement of many other European churches also," said Rev. Keith Clements, general secretary of the Conference of European Churches who will present the statement to Chancellor Schroeder.

The church leaders who met in Berlin came from Austria, Denmark, Finland, France, Germany, Greece, the Netherlands, Norway, Sweden, Switzerland, the United Kingdom, the U.S.A., and from the Middle East.

The Berlin meeting came amid continuing warnings from churches, church leaders and humanitarian organizations around the world about military action against Iraq.

In Britain, the new archbishop of Canterbury, Rowan Williams, has also warned against war with Iraq, despite the strong support given to the U.S. stance by Prime Minister Tony Blair.

In Sweden, Lutheran Archbishop K. G. Hammar has repeatedly described a possible war against Iraq as "immoral and unwise" that threatens to "undermine peace and security, not only in the region, but also in the whole world."

In neighboring Norway, senior figures in the (Lutheran) Church of Norway, including the president of the Norwegian Church Council, Thor Bjarne Bore, said a war would be "unethical, illegitimate and imprudent" and called on Norwegian political leaders to reject military action against Iraq.

In France, Marcel Manoel, leader of the Reformed Church, called on French President Jacques Chirac to "resolutely support" peaceful means of dealing with the conflict.

At the World Social Forum in Brazil in January, the German Lutheran Bishop Margot Kaessmann said: "When U.S. President Bush says that Iraq must disarm, I agree. But I would go a lot further than that: in fact the world must disarm, including the United States."

Researcher seeks information on female teachers

As part of a research project on the history of women teachers in 20th-century Ontario, and in addition to our interviews with retired women teachers, we would like to obtain copies of the autobiographies, memoirs or biographies of women who taught in the province's schools. We also are interested in novels Ontario women teachers may have written about teachers and schools.

If you are aware of such material, we would appreciate having it drawn to our attention along with information about how we might purchase or otherwise acquire it. Please contact:

Dr. Rebecca Coulter, Faculty of Education, University of Western Ontario, London, ON N6G 1G7; 519-661-2111, ext. 88603; coulter@uwo.ca

Opinion

Back at the Boston House

Tymen Hofman

We recently went for breakfast at the Boston House in the old Dutch ghetto, now largely a black neighborhood in which many Grand Rapids CRC churches are still holding forth the message of the kingdom of God. Breakfast there is always a good interracial experience.

This morning we were with our sons Jim and Ron and their families. That included eight grandkids. We were able to get the back room all to ourselves. It was obviously a family affair.

Be fruitful and multiply

As we were leaving, a young Afro-American came in, apparently to help clear the tables. He stood aside with wide eyes, observing an active bunch of teenaged cousins having a great time together. Noting that I was the old man in the crowd, he asked if this was my family, and I proudly informed him that, indeed, I was the father and grandfather. And I began to brag just a bit—they are an impressive looking bunch—and how could I resist showing my pride!

At this point my man, let's call him Joe, told us that he had six daughters and one son. He revealed some knowledge of the Scriptures when he sort of jovially remarked, "You know, be fruitful and multiply and replenish the earth."

To which I jokingly added, "But you don't have to do it all by yourself."

More chuckles.

In some strange way our conversation led to my revealing that I am a retired preacher, at which point the conversation became really interesting.

Joe had apparently been watching the news and hearing about ministers who aren't too particular about where they sleep. He slyly hinted that he knew about such things and in a sense was urging me to confess to some indiscretions of my own.

I proudly told him that I was married to my one great wife for over 50 years and that I had never been unfaithful to her, not even once.

Roar of amazement

His eyes widened and an expression of nigh unbelief came over his face. Whereupon I decided to shock him even more by telling him that I had not had sexual intercourse with anyone until we were married. This produced almost a roar of amazement: "I can't believe it!"

We were obviously from different planets.

I then asked Joe about his wife.

At this he said, "I don't have a wife. I'm only 30 years old, man. Much too young to be married!"

As you might imagine, I gave him a short but pithy sermon on the beauty of a good family and we were on our way. I will see Joe again, I'm sure.

This true story gives us a quick look into the vexing problem of the

breakdown of the Afro-American family in the last 50 years of life in the U.S.A. Tomes have been written to explain it all and all attempts at solution have failed. The blight passes from one generation to the next, about every 15 years. Will it ever end?

Wrestling with the problem

The churches in the area also continue to wrestle with the problem as they work with the young people, hoping and praying that families will be strengthened and the life of our brothers and sisters will prosper. It is undoubtedly true that much of the problem came to the fore in the '60s with the introduction of easy welfare for the poor with children, which stipulated that such welfare payments would cease if there was a male figure living in the home with the welfare recipient. It was feared that the funds provided would be used by the resident male to the detriment of the children.

Barred from family building

That was a clear message to the fathers of welfare children that they were barred from the process of family building. They got the message and, freed of any responsibility for bringing up their children, they began to specialize in sleeping in different places, wherever they could get an invitation. Many of them looked at it as the best of all worlds—pleasure without pain. In the meantime, the single mothers came to be looked on as the victims, while the absentee fathers became the pariahs of society.

But there is another way of looking at things. There is a sense in which the single mother with several children—possibly with several different fathers—has a life.

She has the security of welfare support which, though not lavish, provides for the basics. She likely has a mother, or grandmother

who can be enlisted to help her with the children. She feels rewarded and blessed in her family setting, and she has plenty of company.

Totally accepted by society

Her situation is totally accepted in modern society. She can have boyfriends who come and go at her deciding. She can call the shots. If she so decides, she can pursue her education and become active in the work force. She has welfare medical benefits and access to all the prescriptions her family might need, all things which many people in the working class do not have. Things could be much worse.

On the other hand, the male figure on the scene has almost no power beyond the ability to procreate at the good pleasure and discretion of his partner at the time. As a single male, he has no access to welfare. He likely has a deficient education, having been taught in a wretched public school without discipline and is often not qualified for any job beyond some kind of manual labor. Even such a job can often be hard to find in today's market.

While he may feel he has the world by the tail between the age of 15 and 30, it soon becomes apparent that he has very little hold on a rewarding life. No wonder there are so many of the brothers in jail. Joe may have seven kids but he still doesn't have a family. Sadly, the trends in our times are still all against family building. But we can't just shrug our shoulders and blame the politicians. It is imperative that we talk to the politicians, of course. But we must be the bearers of a better message and the porters of a life-giving force in a disintegrating society.



Ty Hofman is a Yankee-Canuck who lives in Grand Rapids, Mich.

In defence of traditional marriage

The Canadian Heritage Party is circulating the following petition in defence of the traditional definition of marriage:

TO THE HONORABLE HOUSE OF COMMONS OF CANADA IN PARLIAMENT ASSEMBLED:

WE THE UNDERSIGNED CITIZENS OF CANADA, draw the attention of the House to the following:

WHEREAS the majority of Canadians believe that the fundamental matters of social policy should be decided by elected Members of Parliament and not the un-elected judiciary; and

WHEREAS the majority of Canadians support the current legal definition of marriage as the voluntary union of a single (that is, unmarried) male and a single (that is, unmarried) female;

AND WHEREAS it is the duty of Parliament to ensure that marriage, as it has always been known and legally affirmed in Canada, be preserved and protected;

THEREFORE WE, THE UNDERSIGNED petition Parliament to use all possible legislative and administrative measures, including invoking Section 33 of the Charter (the notwithstanding clause) if necessary, to preserve and protect the current definition of marriage as between one man and one woman.

Interested readers may mail completed petitions to: CHP of Canada, PO Box 4958, Station E, Ottawa, ON K1S 5J1

the Netherlands

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Poetry/Justice

The one with the colored pictures

(Here are three poems written by Linda Siebenga on a trip to Hawaii to take your mind off the February cold and to delight in someone else's joy - or to envy her a little.)

*I've been reading Your other book this week,
the one with the colored pictures.*

*An island spread all over the pages in every color
with rainbows, deserts, mountains and tropical
forests wearing the bright profusion of colors
mimicked in the local paintings and clothing.
Burning lava, flaming flowers, golden fish
and the deepest blue waters.*

*Delicate blood-red hibiscus, my favorite.
Lantern-shaped bougainvillea blossoms
in pinks and purples draped over lava-rock walls.
Crimson poinsettia trees to dwarf my cherished potted one.
Massive grey-trunked Banyan trees
with vast spreading branches
filled with singing black myna birds.*

*Forty shades of green
in dappled forests, climbing, falling and hanging
in cascades beside spears of red ginger
and winsome wood orchids.*

*The blue, always a mystery.
How the nothingness of blue sky
transforms the clear water into royal blue,
sapphire and turquoise.
How the blue water changes into pristine
sailboat white as it becomes pounding surf.
How crystal clear the water
as I snorkel over the black lava
among parakeet-yellow butterfly fish
striped angel ones
bright orange ones and blue ones.*

*White winter skin takes on a tanned and coppery look
on these black and white sand beaches.
Sun sets behind a silhouette of palm trees
leaning against a violet and cream silkscreen sky.*

*Did You set these islands in the middle of the ocean
like rare, precious jewels
to give us glimpses of glory?*

Glory

For John and family

*We heard of Jean's death
while on vacation,
experiencing the newness
of an island paradise.*

*So overwhelmed were we
by the beauty of the flaming flowers,
the awesomeness of the massive
trees in the rain forest,
the bleeding lava steaming into the ocean
under a gleaming moon,
that we imagined her
revelling in the glory of heaven
experiencing the newness.*

*We walked the beach
where the surf pounded
like the heartbeat of God,
as salt mist fell on our faces
mingled with tears.*

Restorative justice: 'No future without forgiveness'

... continued from page 6
and Rwanda did not seem interested and said it wouldn't or couldn't work.

What made it work in South Africa? Christians, Muslims, Buddhists, agnostics and atheists made up the Truth and Reconciliation Commission (TRC). It worked because, according to Archbishop Tutu, it was bathed in prayer and because there is 'no future without forgiveness.' There were also the native South African Ubuntu teachings that call for mutual respect and the pre-industrial community practices that underlie the restorative justice thinking that guided the bloodless dismantling of apartheid.

Christian framework was essential

Opposing sides, victims and offenders, looked each other in the eye, recognized each other's hurt, anger and pain. Without that, there can be no peace, forgiveness or reconciliation. The underpinning of the dismantling of apartheid and the relatively bloodless aftermath was due in great measure to the Christian framework shared by the majority of South Africans. The teachings of Gandhi who lived in South Africa earlier in his life were also a contributing factor.

In South Africa the restorative justice principles, drawn primarily from the Bible and native people's practices, shaped the profoundly spiritual Truth and Reconciliation Commission process. A war and a national bloodbath were averted. Lives were saved. Both sides were enabled to respect each other and work toward a common future as they worked 'to make things right.'

It takes a conversion from retributive justice, focused on blame, power, punishment and destruction, to restorative justice, focused



South Africa's former Presidents De Klerk and Mandela. In South Africa the restorative justice principles, drawn primarily from the Bible and native people's practices, shaped the profoundly spiritual Truth and Reconciliation Commission process.

on making things right, healing, dialogue, community, and a future for all.

Not just good guys, bad guys

I am reminded of my youth and cowboys and Indian movies - good guys and the bad guys. But life and relationships are not that simple. There is good and bad in me as well as the person or nation that has been the perpetrator of evil. As Rick Prashaw from the Church Council on Justice and Corrections stated, "If we just allow the lines of criminal (or international) justice

to exist, we forget that God is on all sides."

As Christians we recall the example of Mandela, Archbishop Tutu and the Truth and Reconciliation Commission in averting war and bloodshed. We are called to be the sign-bearers of the Kingdom and to make swords into plowshares. Less dollars for bombs and more dollars for starving children, human dialogue and peace. We know mentally and confess verbally that Christ's way is the way of sacrifice. But we do not easily practice the sacrificial risks that forgiveness or reconciliation may call for.

We recall the recent war and Desert Storm in Iraq. Between 1990 and 1996, according to United Nations statistics, 500,000 children died of post-war malnutrition in Iraq - three times the number of persons that were killed in Hiroshima, in the 1940s. Our Christian Reformed response of 'worldwide disaster relief' initiatives are beginnings we celebrate. We can no longer be silent as persons, churches or communities.

May God's forgiveness, reconciliation and love for his people nurture our passion for justice and peacemaking locally and globally.

Justice is peacemaking. Peacemaking begins at home, with you and with me.

Snorkeling near Magic Sands Beach

*never having learned to trust the water
to dive to swim competently*

*a leap of faith to place the mask over my eyes and nose
breathe regularly through the mouthpiece
put my face beneath the surface
allow the salty water to bring me to a floating position*

*while fish the color of crayons
brilliant striped and spotted
cavort through these shallow waters*

*as I come alongside
this world of playful beauty
from the mind of the creator*

Linda Siebenga

Opinion

Some things are worse than war



"What do Iraqis fear more than war? More Saddam," wrote the *Globe and Mail's* Margaret Wente in a recent column.

Harry Antonides

"The time is out of joint." Here are a few samples, randomly picked.

A recent Canadian opinion poll plumbing attitudes toward President George W. Bush (a popular pastime in this country) "established" that one third of the respondents believed President Bush to be a greater threat to the world than

Saddam Hussein.

On January 20, the United Nations' Commission on Human Rights elected a representative of Libya, a country notorious for its human rights violations. Next day, the new chair and a former reporter, Najat Al-Hajjaji, rejected the suggestion that member nations should meet certain minimum human rights standards. She told

reporters: "By proposing these criteria, it means there are bad guys and good guys in the commission and the intention will be to stop the bad guys from joining the commission.... This really is a very serious threat." Asked whether there really aren't some bad violators of human rights, she responded, "I don't think there is any country free of human-rights violations in the world."

Who can blame North Korea?

Thomas Walkom of the *Toronto Star* recently commented on the stand-off between the U.S. and North Korea. The North Koreans threatened to build nuclear weapons — in clear violation of the non-aggression pact they had signed. Walkom wrote as if the North Korean tyrant, who is ruling this country with Stalinist cruelty, is quite right in re-starting its nuclear weapons program. He concluded his column "Who can Blame N. Korea?" as follows: "It is arming itself to stave off what Bush has all but promised. Any sensible country would do the same." (*Toronto Star*, January 14)

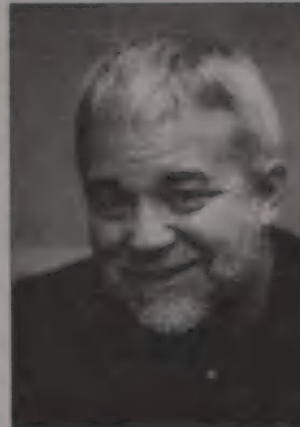
Is it any wonder that some of us are beginning to despair about the future of Canada?

Confusion closer to home

There is even more of this kind of confusion closer to home. Christians are now embroiled in a vigorous debate about how to defend ourselves against the terrorists who have declared war on the West in the name of Allah. The focus of this controversy is the American preparations for war against Iraq. There are three discernable positions. One is essentially pacifist and hardly distinguishable from the anti-American left. The other, relying on the historic just war principles, supports the American determination to bring about a regime change in Iraq, if necessary by military means. In the middle are those who decide on the basis of their latest conversation or reading. They are confused and do not really know what to think of this dilemma.

Leading pacifist

Jim Wallis, editor of the *Sojourners* magazine is a leading spokesperson of the pacifist position. This magazine produced a position paper online: "A World at Odds: Conscience in a Time of Terror," which strongly condemns the United States' preparation for war against Iraq. The authors of this piece agree that there must be a regime change in Iraq, but they believe that nonviolent resistance of



COURTESY SOJOURNERS
Jim Wallis, editor of *Sojourners* magazine, is a leading spokesperson of the pacifist position.

the Iraqi people can accomplish this. They write: "Fortunately there is an answer [to the question how Saddam Hussein can be removed by non-military means]: civilian-based, nonviolent resistance by the Iraqi people, developed and applied in accordance with a strategy to undermine Saddam's basis of power."

They list a number of resistance measures such as strikes, boycotts, civil disobedience, disrupting the functions of government, and non-violent sabotage, as part of strategy for undermining an oppressive regime. They say that it has been done in other countries, for instance in Chile, and they are optimistic that it can be done in Iraq. They acknowledge that Saddam's rule is as brutal as Stalin's but they think that Saddam does not have the entrenched control that Stalin had. In fact, they reason that the frequent reports of Saddam's repression confirm the lack of loyalty among the Iraqis.

Church leaders echo pacifist sentiments

Church leaders in the U.S., Europe and Canada echo these sentiments. They are engaged in a busy campaign of lecturing the U.S. and British governments that war against Iraq is immoral, unwise and illegal, although they concede that Saddam Hussein's regime is oppressive and should be replaced. They back their counsel with the famous quotation from Isaiah 2:4, "Nation shall not lift up sword against nation, neither shall they learn war any more."

Many of the anti-war advocates believe that the restrictions placed on Saddam after the Gulf War are responsible for the suffering of the Iraqi people. There are some who insist that the horror stories about

Saddam's rule of terror are untrue. A few have traveled to Iraq to form a human shield against military attacks. Even American and Canadian politicians have met with top representatives of the Iraqi government to express their solidarity with the current Saddam regime.

In late January Liberal Member of Parliament Colleen Beaumier traveled to Iraq and met with that country's deputy prime minister Tariq Aziz. She explained her opposition to the U.S. war preparations: "If there are no weapons of mass destruction, then the United States is definitely traveling the wrong path. And if there are no weapons of mass destruction found, then we are going to have to look at other motives that may possibly be behind the American attack." During a previous debate in the House of Commons she had praised Saddam Hussein and said that Iraq is "a progressive country with health care for all and education and human rights for women, which is far more advanced than other friendly Middle Eastern countries." She also expressed the opinion that Iraq is a "secular state offering a relative degree of equality for all its citizens." (*Toronto Star*, January 25, 2003)

Who is speaking the truth, whom should we believe? Visitors who are met with smiles and compliments and allow themselves to be seduced by the "Potemkin village" treatment? Or the countless survivors and refugees who tell a very different story?

The cruel reality

In his address to the United Nations on September 12, 2002, President George W. Bush, recited numerous instances of Iraq's violation of the U.N. resolutions adopted to stop Iraq's production of weapons of mass destruction, including nuclear arms. In addition, he enumerated Saddam Hussein's brutal treatment of the Iraqis, whose human rights are trampled and who are subjected to imprisonment, torture and death on a massive scale. President Bush warned that if we do not act now, the Iraqi people will continue to live in brutal submission, neighboring countries will be threatened, and the danger that Iraq will obtain weapons of mass destruction will become reality. If Saddam ever succeeds in this scheme, there is no limit to the mischief he will then be able to wreak.

Margaret Wente wrote about her interview with Mr. Yahya al-Jayyashi, who had spent years in Iraqi jail where he witnessed and experienced indescribable horrors

Useful resources on Iraq

Harry Antonides

Potemkin Village: Staged places and events that supposedly represent normality in totalitarian regimes, such as the Soviet Union, Communist China and Cuba, designed to impress foreign visitors with the progress of the regime and the happiness of its subjects. Some of the great newspapers, including *The New York Times*, have served as propaganda tools for the most oppressive regimes during the past century. In such instance we can speak of "useful village idiots," to paraphrase Lenin.

I have found the following sources helpful in understanding the current debate about war and peace in relation to Iraq:

Jon Lee Anderson, "No Place to Hide: Travels through a terrorized land," *The New Yorker*, Nov. 25, 2002.

Mark Bowden, "Tales of the Tyrant: What does Saddam Hussein see in himself that no one else in the world seems to see?" *The Atlantic Monthly*, May 2002.

Con Coughlin, *Saddam: King of Terror*, Harper Collins, 2002. 350 pp.

David Geleertier, "The Roots of European Appeasement," *The Weekly Standard*, Sept. 23, 2002.

Patrick Graham, "Killing was the way to go about getting respect," *The National Post*, Jan. 11, 2003; "Scorched Earth," *The National Post*, January 18, 2003.

Victor Davis Hanson, "Wishing War Away," *National Review Online*, April 5, 2002.

Robert D. Kaplan, "Slave State: Why Saddam is worse than Slobodan," *The New Republic*, Oct. 21, 2002, p.10.

Paul Marshall, *Islam at the Crossroads. Understanding its Beliefs, History, and Conflicts*, Baker books, 2002. 121 pp.

Daniel Pipes, "Jihad the Professors," *Commentary*, November 2002. See also his website: www.danielpipes.org.

Norman Podhoretz, "America at War: The One Thing Needful," *American Enterprise Institute for Public Policy Research*, Washington, D.C., Feb. 13, 2002.

James Skillen, "Iraq, Terrorism, and the New American Security Strategy," Public Justice Report, First Quarter, 2003, The Center for Public Justice, Washington, D.C.

George Weigel, "Moral Clarity in a Time of War," *First Things*, Dec. 2002.

David Warren, *Ottawa Citizen* columnist.

Website: www.david-warrenonline.com.

Opinion



An Iraqi metalworker. "The long-suffering Iraqi people are longing for the day of their deliverance," writes Antonides.

at the hands of Saddam's thugs (*Globe and Mail*, November 23, 2002). The first time he was picked up by the police, he was soon released. Others were not. "One was killed by immersion into a vat of acid. Ten others, he recalls, were put into a room and torn apart by wild dogs. Several prominent religious leaders were also executed. One was a university dean, someone Mr. Jaiyashy remembers as 'a great man.' They drove a nail through his skull."

Extreme torture

Saddam has built a police state modeled after the terror machine of Stalin, where police and other security enforcers keep a close eye on the population, assisted by hundreds of thousands of informers. Iraq is a "self-policing totalitarian state, where everyone is afraid of everyone else," Wenté continues: "This is a regime that will gouge out the eyes of children to force confessions from their parents and grandparents," writes Kenneth Pollock [a leading U.S. expert on Iraq], in his new book, *The Threatening Storm*. "This is a regime that will hold a nursing baby at arm's length from its mother and allow the child to starve to death to force the mother to confess. This is a regime that will burn a person's limbs off to force him to confess or comply. This is a regime that will slowly lower its victims into huge vats of acid...."

"This is a regime that practises systematic rape against the female victims. This is the regime that will drag in a man's wife, daughter or other female relative and repeat-

edly rape her in front of him.' And if he has fled the country, it will send him a video."

Mr. Jaiyashy spent nearly two years in prison. After his release he was forced to do military service. Then he was again taken prisoner and tortured. Among other cruelties, "He was beaten with a water hose filled with stones. When he passed out he was shocked back into consciousness with an electric cable. They hung him by his legs, pulled out a fingernail with pliers, and drove an electric drill through his foot."

Escaping Saddam's torture chambers

He was jailed again from 1981 till 1989, and finally managed to escape Saddam's torture chambers by being accepted as an immigrant to Canada. He arrived in Toronto in 1996 and is immensely grateful for living in this country.

Saddam's rule has brought misery to the Iraqis, ruined their economy, and destroyed entire villages, cities and families. Millions have been exiled, hundreds of thousands killed, and the marshlands in southern Iraq turned into a desert, destroying a centuries-old culture.

Wenté's column is just one of the many chilling descriptions of the unmitigated disaster that has befallen the Iraqis. No one has an excuse not to know the awfulness of this regime that has turned Iraq into a place of fear and terror — and therefore of the Lie. No one should be excused for visiting Iraq, befriending the bullies of that nation and then reporting back to us that this is a well-governed and progressive country where all the hardship suffered by the people, including the death of one million children, is the fault of the U.S. and the U.N. imposed sanctions.

Cruelly abandoned 10 years ago

The long-suffering Iraqi people are longing for the day of their deliverance. They were once promised that the West would come to their aid. That was 10 years ago, and they were then cruelly abandoned. Now there is again the prospect of liberation. Yet, there is also a rising chorus of opposition to the use of military force, which many believe is the only realistic way to bring about liberation.

There is no doubt that war is terrible and brings in its wake grave dangers and risks. But sometimes the alternative, the perpetuation of

Down but not defeated

I first heard the following story several years ago from a pastor who brought devotions to our class of educational therapists in training. He stressed that it wasn't from the Bible, or even from a theology textbook. But like all good stories, it contained some valuable truth.

"The devil invited his demons to a sale one day. He had assembled an impressive collection of intimidating weaponry to be used in warfare against the saints. Most of the items were reasonably priced, some were more expensive, but the most costly article in the whole collection was a tattered old coat. One of the demons asked why this harmless looking garment should be so high priced. The devil replied, "That's no ordinary coat. It's the mantle of discouragement. No other weapon has been so consistently effective in our work against God's people through the ages. If you can get a believer to wear that old coat long enough you won't ever have to worry about him or her again. It will shut him down in his work, in his relationships with others, and in his walk with God. It will take away all of his dreams, rob him of all joy and make him completely useless to himself or anyone else. The longer he wears it, the more hopeless he'll become. Discouragement is without a doubt the deadliest weapon we have to cripple the enemy's soldiers."

How to overcome discouragement

Our pastor friend urged us to overcome discouragement by focusing our lives on God. As Christians, we know that not even discouragement can rip us out of God's sovereign hand, but there's no denying that discouragement is a mighty impediment in the process of sanctification. A few weeks ago, I shared the fable with another writer trapped in the throes of discouragement. The following week I could have used somebody to read it back to me.

In *My Utmost for His Highest*, Oswald Chambers describes discouragement as "disenchanted self-love." We dream our dreams and make our plans. If we're feeling really pious, we may ask God's blessing on our great ideas. Then with heart and soul we pursue our goals. Since we're doing this for the Lord, nothing but the best will do.

Self-reliant perfectionists

Before long, in spite of good intentions, we become self-reliant perfectionists. Inevitably we let ourselves down. Disappointment develops rapidly into criticism of ourselves, or resentment for our circumstances, or both. We lose sight of God — or

a horrendously cruel and deeply entrenched evil regime, is worse than war. It strikes me that those who speak of nonviolent alternatives to removing Saddam and his coterie of tyrants have never once experienced what the enslaved and betrayed Iraqi people are now enduring.

Welcoming Wenté's advice

That's why I welcome the advice of Margaret Wenté with which she concluded her January 21 column, "What do Iraqis fear more than war? More Saddam."

"There are many reason to oppose war. But the best interests of the innocent Iraqi people are not among them. And the sight of the sanctimonious Westerners pretending to speak for them, and demanding that they be kept enslaved by the most brutal dictator outside North Korea, is not an edifying one. War is terrible. But there are worse things. Just ask the people of Iraq."

"The time is out of joint," Shakespeare's Hamlet said, as he reluctantly prepared himself to take action against a ruthless and brutal

Intangible Things

Heidi VanDerSlikke

worse yet, maybe we resent him for not seeing our plans through. The mantle of discouragement weighs heavily upon us, until it's really all we think about anymore. I know the story only too well.

I took this semester off from my studies to do some writing. So far I haven't accomplished anything more than I would have if I'd been taking courses as usual. Perplexed, I pray God will enable me to write something good, something worth reading, something that will connect to someone's heart. C.S. Lewis said people read to know that they're not alone; I think the same is true of writing.

Asking God for a productive day

I ask God for a productive day. And he sends me a lonely senior citizen sitting at my kitchen table for a couple of hours in the afternoon. It seems a small thing to keep him company for awhile. I return to the keyboard in the evening, but I'm tired and the words just won't flow.

The next day is cut short as I have to pick up my 16 year-old daughter from school; an hour's drive one way. On the way home she practices her driving. We stop for McSupper, and she tells me about her day. We talk about classes, her plans for the weekend and the music she listens to. Once again it's evening before I get back to the computer. My college kids phone. They're busy — studying hard, running up against some frustrations of their own. I'm thankful their first impulse is to call home and talk.

As I lie in bed that night I think how disappointed I am that God didn't answer my prayer. My column sits half finished. Then it occurs to me that I asked God to help me connect to people in a significant way. He answered that one several times over. I think about that mantle of discouragement, and I realize that it certainly is a powerful tool in the devil's hands. But in God's hands, where we are, even that tool can be turned around to work good in the lives of those who love him and are called according to his purposes. God can use even our disenchanted love of self and turn it back into love and reliance on him.

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dictator. Hamlet's delay came at the price of the lives of those most dear to him.



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Christian Living

Why go to church? 14

To make my contribution to the congregation

A.A. van Ruler

Do we go to church just to get something or because "it does something for me"? The idea that we do is prevalent not just among those who go to church but also among those who don't. People expect to get something from church and from the worship service.

If they are disappointed, they stop going. What else?

But the church is made up of ordinary people with all sorts of shortcomings. Even the ministers, seen aright, are actually mess-ups, although many are mess-ups under God's grace. That we will be disappointed, then, goes without saying, so we must be prepared to be disappointed. We must not jump to the conclusion that therefore it isn't worth the trouble. We must go not just for what we can get out of it but also for what we can contribute.

Light, nurture, insight

But let's not be too depressing. Disappointments aren't the whole story; we do also get a great deal out of it, if we go with the right attitude. Most importantly we get salvation, through the preaching of the gospel. But also: the light of revelation, which illuminates all of life; the nurture of a communion that goes to the very roots of existence; an insight into the very ground of the self and of the world; the completion of one's own existence, and all the things we discussed in previous articles.

But we don't really get all these things unless we go with the attitude that we too want to contribute, share or add something. There is a remarkable interconnection between getting and giving. Love cannot be all from one side. This is also true in the life of the church. To really latch onto what is handed out as a gift in the church, we must also put a lot into it. The church isn't some fantasy land in which roast duck drops from the sky. Many think that's how it ought to be in church, but I've never seen it happen.

This isn't a wholly new theme. In the preceding article, we talked about professing our faith publicly. This was pictured in terms of joining the choir that sings God's praises in the world. We join the choir so that our weak voice is carried by the rest, but we also join the choir so that our voice will strengthen the choir. In this way we've already made a contribution.

But now we want to develop this theme more fully as an inde-

pendent element of church-going.

How do we as churchgoers make a contribution to the congregation?

Simply by going

First of all, simply by going. When we go to church we give some of our valuable time. And if we go as true human beings, we also give something of our attention and our love. What is more valuable on this earth than attention and love from the heart of a fellow human being? Fundamentally, we give ourselves. After all, we go to church in our totality, with our entire selfhood.

If no one comes, there is no congregation. And no worship service either. Think what that means! We aren't just spectators in church, we make it, not just the congregation but the worship service, too. We make it along with others; we can't do it individually. One person does not a congregation or worship service make.

But even a large number of people, a group of churchgoers doesn't make a congregation or a worship service. For that we also need office-bearers — ministers, elders, deacons. They are the joists and rafters in the building that is the congregation. They represent God in the worship service. So they are indispensable.

But the offices are nothing by themselves. A church council isn't a congregation, but only its face. And if only the minister performs the liturgy, it isn't a real worship service. For a full worship service, the people of God as well as God himself must be present. So, here, too, there's an interconnectedness: both the members and the office-bearers make up the congregation as well as the worship service.

There's another factor that enters in as well. It is summed up in the saying, "The more the merrier." To have a full church is important. The importance of numbers, of people en masse, can be defended on the basis of Christian principles.

It is rooted in the gospel, which is the gospel of the Kingdom and is therefore directed toward the crowds, the flock, the masses. The gospel has a universal impulse: it is for all people and all times, and it aspires to go to the ends of the earth. Its goal is the nations. The gospels tell us that the wedding hall must be full, for the king delights in the multitude of guests.

The gospel is not for the happy few, for the initiated, or for those of



"The collection is not an irritating interruption in our otherwise edifying, sacred, spiritual worship service. It is certainly not a sign of the church's endless obsession with money. It is in itself fully a part of the liturgy."

like mind. If we try to keep the things of the gospel familiar and cozy, whether within a circle of traditionalists or progressives, we quickly end up spiritually sick. The sects are a living example of such sickness.

To make our contribution, to give of ourselves and join the larger whole is, thus, a matter of spiritual health. It is a sort of occupational therapy.

I must wish to be just another brick in the great edifice of the church. That's all. I go to church just to lay another brick. That may not be a great deal, but it isn't nothing. Many bricks add up to a big building.

Everything depends on how you participate

But there's another side, one we have already mentioned. There is also the matter of the objectivity of the congregation's structure — its offices. These are the skeleton of the body. They make the church an institution. I must also help on this level. Without the body, the church remains nothing more than a dead skeleton.

To put it simply: I go to church also for the sake of the minister and the elders and deacons. Without you and me the offices couldn't function. I must participate in this whole, which derives its structure from the offices of the church. I don't do this merely by participating, but also by taking a part.

Simply going to church is not enough. Everything depends on how you participate. How do you sit there? How do you carry

yourself? How do you behave? Some churchgoers are impossible to read: there is something petrified and dead about them. Others show no interest or are bored. Some come with pious, or earnest or somber faces.

It is true, that you cannot alter your inner self or even your outward looks on command, but you can train yourself to see to it that the worship service becomes a joyful, vivacious celebration. This begins with the inner pleasure you nurture in yourself at everything that happens in the worship service and at the privilege of being there. This inner pleasure can be expressed in many ways besides simply looking joyful — by enjoying your fellow churchgoers, for example. Above all, from the inside out you must participate in everything that happens.

Perhaps much of it — the building, the liturgy or the sermon — doesn't always meet your expectations, but then you can do something to change them. It is childish, however, to withhold yourself until everything is changed to your liking (and, of course, others will want them changed in other ways). What is happening now is also good; it, too, has value, the value of the divine mystery.

In short: participate! Take part in the entire service and also play your part in the entire service. Let it make you and you make it. A great deal has been written in recent years about the participation of the congregation and individual members in the worship service. I won't add to this fad.

Let me remind you that there is already an amazing amount of things for the members of the congregation to do. You have to sing (an incredible act!). You have to pray the Lord's Prayer. You must say the Apostle's Creed — from memory. You must make use of the sacraments — it's you who take and eat, you who bring your child. You must listen to the sermon critically in the light of Scripture, the teachings of the church, your own spiritual experience and modern culture. About the latter, I would add that this is the highest form of activity to which a human being is called!

I could add more: the congregation must sit and rise and sit down again. They must respond to the greeting and the blessing. They can be greeters and hospitality hosts. They can help during the collection. As far as I'm concerned, they can dance or join in processions through the church building. They can play a role in the ministry of prayer, even in the reading of Scripture. Some even want dialogical preaching, but instead there can certainly be discussions after the sermon, even as part of the service. Let everyone have his or her say; although I would prefer to save this for another evening of the week.

We must guard against the danger of chaos, which can easily arise if the members of the congregation become overly active in the worship service. The important thing is, after all, not this sort of activation, but that all that happens there is experienced from the

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inside out and that people go out with activated hearts. The same thing is true of liturgical renewal. Certain changes must be made. But will they help? The important thing is that we Protestants recover our liturgical sensitivity. But this can happen even with the most old-fashioned liturgy, for despite all its shortcomings, the latter is still fully liturgy.

Office-bearers different

An important question comes up in this connection: what may a regular church member do and what may he or she not do? What in the liturgy is for the congregation to do and what is only for the office-bearers to do? There is a difference in function between the congregation and the office-bearers, and we must not seek to erase that difference.

We as churchgoers need the offices. They are instruments and symbols of God. Without them there is no salvation and no fellowship with God. If God is not present in the worship service in the offices, nothing happens.* Of course, if the believing and confessing congregation isn't present, nothing happens either.

For this reason, church members must not wish to do everything themselves: then they spoil everything. There are things that only office-bearers can do: preaching the Word, administering the sacraments, proclaiming pardon, reading the law and giving the blessing.

What about non-members? They are, of course, welcome in our worship services. And nowadays they are not dismissed (as was done in the ancient church) for the celebration of the Lord's Supper. But they really cannot participate in everything without ceasing to be non-members. Can they actually sing along, profess the faith, pray the Lord's Prayer? They can, of course, listen to the reading of Scripture and the sermon and everything else, and they are free to think of it what they will. They go almost entirely to receive and to see what the church has to offer.

But they hardly go to make their contribution. So a great deal bypasses them. Actually, every worship service commits a certain spiritual violence on them. This is simply unavoidable. Just think what a genuine worship service for the unchurched would look like. It can hardly be called a church service. Liturgically, confessionally and sacramentally, the service is stripped down to the bare floors. There are no carpets, no paintings, nothing but the bare Word. Especially in our "post-Christian" age, there's a good chance that the



ILLUSTRATION BY RALF STEHR

If no one comes, there is no congregation. And no worship service either. Think what that means!

proclamation of the Word will degenerate into an apologetic (defensive) lecture.

Collection: a divine gift

Our participation in the worship service also gets concrete embodiment in the collection. We must learn to see this as a divine gift. The collection is, of course, about something very worldly — money. Money can exercise a strong attraction on us, exceeded only by sex and booze. But all earthly things, as part of God's creation, are holy.

Everything depends on learning to deal with money piously. One of the ways we can do so is to go to church to contribute to the collection. That's a worthy reason to go to church. Even if nothing else in the worship service touched me, at least I was there to add my brick (in this case my buck) to the edifice.

I don't hesitate for a moment to speak of this part of the liturgy as "the sacrifice of praise". There's no need to add moralistically that it ought, therefore, to be a genuine sacrifice. I prefer to look deeper and to ask, in what sense can we speak here of sacrifice? Isn't there just one sacrifice, namely, Jesus Christ?

True, there is but one sacrifice, Jesus Christ, by whose sacrifice we are reconciled to God. But this sacrifice is consummated in us by the Holy Spirit. This happens in many ways: in the shattering of our hearts, in the ethical dedication of our lives to service, in the liturgical confession that we are sinners, in our sacramental surrender to God in the Lord's Supper.

In us it is no longer an atoning sacrifice. When the sacrifice of Christ is consummated in us by the Holy Spirit, it reconciles us to God and sanctifies our lives to his service. Perhaps the whole of Christian existence cannot be summed up in terms of sacrifice but it is permeated throughout by it.

The collection is the most visible expression of this truth. And that's how we must learn to see the collection. It is not an irritating interruption in our otherwise edifying, sacred, spiritual worship service. It is certainly not a sign of the church's endless obsession with money. It is in itself fully a part of the liturgy.

And it should be treated as such. We should announce with some style what the offerings are for, and a prayer should be said either

before or after the collection. It's better not to take the collection while the congregation is singing, but there's nothing wrong with playing music to fill the stillness. The collection is properly deposited on the table of the Lord, where a few formulaic words might be spoken.

The church order of the Reformed churches says that, not the minister, but the deacons ought to lead this part of the liturgy. They should take the lead in everything associated with the offering.

Sometimes the question comes up, which takes precedence: the collection for the diaconate or the collection for the church? The collection for the diaconate is for the goods of (note: not for but of) the poor (*de bona pauperum*), while the collection for the church is for maintaining public worship, thus, for the goods of God (*de bona dei*). This is not to downgrade the diaconal collection, for it is a precious thing. It orients the church to fellow believers, to our neighbors, to the world and even to the social ideal of justice. In the diaconal collection, the Kingdom of God flashes like lightning through the entire liturgy of the church: sud-

denly, concretely, the entire world is put on the church's agenda.

A few further thoughts that I want to raise in this connection.

First, the fact that we go to church to contribute to the congregation means that besides participating in the worship service, I also participate in the life of the church as a whole. No one can do everything. But we can each do something. There are hundreds of activities associated with the church — from participating in Bible-discussion groups, visiting the sick and the aged to volunteering for administrative duties. Each of us also makes an enormous contribution in the way we represent the face of the church as human beings and citizens in our own environment. We are recognized as members of the church and people see how we behave in all our relationships and all circumstances.

Contributing in a deeper sense

Secondly, besides going to church to make our unique contribution, we also contribute in a much deeper sense — by coming to the point of surrender. We must come to the point where we surrender our hearts, our selves, our entire lives. In this way alone we find peace and come to terms with ourselves. Something inside us must be broken and crushed. We must learn to entrust ourselves to our Creator and Redeemer.

In this way (my third point), I make my contribution not just to the congregation but also to God. That his people come together to worship is, after all, something dear to God. In fact, it's to his good: it gives him a home. The Lord God lives on the praises of Israel. A dizzying idea!

We might almost say that we call God into being, at least, insofar as our praise gives him his existence in this world. Where would God be if we didn't go to church to worship him?

* Note: Van Ruler is sketching some broad structural elements here. He's not suggesting that God is not present in personal devotions or at the meeting of small groups of believers. He's talking of the structure of the church in general terms: the church of all ages, for example, depends on the apostolic retelling of what happened, a task which has been entrusted to the minister of the Word. Similarly, when he speaks of "non-members," he obviously does not mean you must be a member of this particular congregation in order to participate in this worship service. Taken in any other way, these statements would be obviously untrue.

Opinion/News

On guys and dolls

Vicky Van Andel

Most people have a knack for something, a skill or interest that almost seems inborn. One of my special interests is dolls. I love dolls; they fascinate me. When I see a doll I look at it intently, search for its facial expression, look at the eyes and hair, and check to see how it is put together.

I have a small collection of different dolls. Some are handmade collectibles and others are just beautiful to look at. One doll is an anatomically correct newborn girl with the umbilical cord still intact. My four-year-old grandson named her Princess, stating she is a girl because only girls are princesses.

I have no idea when my interest in dolls began. Perhaps just before my 10th birthday, when I had the opportunity to choose my birthday present a few months early. I chose a doll with long, black, braided hair and a fancy dress. My mom put the doll away until it was time for my birthday. In my eager anticipation I peaked into my mom's closet at least twice to hold and look at her.

A clear preference for toys with wheels

Our sons always liked cars, and now our grandsons are displaying that same kind of passion. They like all kinds of trains, planes and automobiles. They also play with stuffed animals and even dolls but show a clear preference for toys with wheels.

The differences in interests of boys and girls and women and men has of course been a topic of interest for a long time. My husband and I raised our kids during the '70s. During that time many couples were a bit experimental. We tried to raise our children in a gender equal way and consciously gave dolls to boys and cars to girls and stayed away from the colors pink and blue.

Looking back I am not sure if our approach made a lot of difference to their seemingly inborn preferences of toys. We also talked a lot about our human habits and asked questions about what in our behaviors is a result of our human instinct and what is due to having been taught that behavior? I remember a long conversation with my girlfriend at age 14 about kissing. Is kissing on the lips an act of instinct or is it a behavior we have learned? We didn't quite get out of it and to this day I'm not quite sure of the answer, though I think we learn how to do that.

Developing balanced and equal relationships

During the '60s and '70s, women struggled hard to develop balanced and equal relationships with men. However,



COURTESY VICKY VAN ANDEL

many women understood that to mean that they should be a little more like men. They went out to work, caught up on the careers they had dropped when they got married (nurses could not complete their education if they chose to get married), and they dressed in business suits. However, all their striving created a lot of extra work. Women tried to do it all.

Now that the roles of men and women are more blended there is greater awareness of the need to build mutually enriching and balanced relationships. Couples are figuring out how to share and divide the combined responsibilities of raising a family and working outside the home. They pay less attention to whether a task is typically a job for a woman

**Building
Trust**
Vicky Van Andel
Ed.



or a man and try to share them in ways that work.

Nevertheless we can still say that there are particular tasks that are done more often by women than by men and vice versa. We tend to have a pretty good idea of what is typically women's work and what is typically men's work. More women clean houses and more men clean cars.

Agree on who does what

It doesn't really matter what it is that men and women do more or less of. What matters is that we agree on who does what. What matters also is that we honor the work that we do. The book *Dropped Threads* has a story in it by Nina Colwill. In it Nina reminds us to honor the work we do. She describes a personal experience that impacted her intensely.

A few years ago while in Amsterdam, she visited the Rijksmuseum to view an exhibition of paintings by famous Dutch masters. She was awestruck by the works of art by Rembrandt and his contemporaries. After some time she walked into the hall next to the exposition hall and came upon a display of beautiful works of art by women of that same period. However, to her amazement and disbelief, the works of art created by these women had no names on them! The art of women was *nameless*. She sat down in the corner of the hall and wept.

Nina reminds us to place high value on our work. It is important to value the work that we do, whatever that work is. When we ourselves place value on it, then others will follow and value it too. Nina then tells us she has done 3,547 loads of laundry.

I like dolls. It's not my work, but an interest. I've been shy about this hobby. My female friend says she enjoyed building tree houses as a child. She has felt uncertain about that interest. The nameless women of Rembrandt's time may also have felt uncertain about their art. And so they didn't want to draw attention to it. Too bad they didn't have someone remind them it was important. Too bad they actually believed it wasn't worthy of their name!

Vicky Van Andel is the editor of this column. Anyone who would like to contribute to this column is invited to contact her via fax at: 1-780-473-0970, or by e-mail at: vanandel@oanet.com

Persecution continues in China

CHINA (Compass) — Reports from many parts of China speak of arbitrary arrests and imprisonment of unregistered Christians.

"The police poured boiling water over one evangelist in north

China recently," reported one house church elder.

According to an underground magazine, five rural Christians were arrested near Yongzhou City, Hunan province and one was

tortured into confessing that his church was a cult. He was sentenced to 18 months "re-education through labor." According to the same magazine, 28 young Christian workers from the provinces of Hunan, Jiangxi and Henan were arrested while conducting Bible training classes in Jiahe City. The police demanded \$240 from each person and detained 10 of the believers in prison.

In late May, 100 house church leaders were reportedly arrested in the Fangcheng district of Henan, an area known for Christian revival. Informants had apparently alerted authorities that the leaders were involved in a Bible training camp.

Muslim extremists pressure Christians

NIGERIA (Compass) — Leaders of the Christian Association of Nigeria (CAN) in southwest Nigeria have denounced incessant attacks by Muslim extremists on the churches in the area.

"The clergy and Christians in Ikota Estate area are increasingly under harassment and terrorism by Muslim fanatics. They have put the churches under taxation," Rev. Henry Ogbuechi, CAN area chairman, told newsmen.

Harassment surfaced in the nearby state of Ondo when Muslim fundamentalists invaded the Adeyemi College of Education to protest the expulsion of four Muslim students who insisted on wearing veils on campus, a practice prohibited to guard against cheating on examinations. Protestors abducted the college provost, Dr. Rueben Adeboyeje, a Christian.

In another incident, Muslim leaders in the city of Sokoto have demanded that a Christian church built by Nigerian policemen in their barracks be demolished. Assistant Inspector General of Police Mike Okuo, a Christian, insists that the church building will remain, pointing out that Muslim policemen have built a mosque in the barracks.

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News Comment

Notes for News



Bert Hielema

I HAVE A COLOR MAP OF the United States in front of me, showing drought in six different shades of severity. White, the normal, covers only 35 per cent, mainly along the Pacific and Atlantic coastlines, the rest of the land surface suffers from various degrees of lack of rain.

Although my short-term memory might fail me at occasions (Where did I park my car?), my long-term recollection is still strong. It tells me that economic difficulties and natural disasters often go hand in hand. The most glaring example is the Depression in the 1930s when blinding dust storms in North American agricultural regions combined with calamitous unemployment.

Two of our children, living in the American mid-west report exceedingly low temperatures and no snow cover, setting the stage for a repeat of the Dirty Thirties.

Since 1930 water use has increased ten-fold, while the world population only tripled. Now, quite possibly, we are faced with conditions that may imperil our food supply, and I am not referring to terrorists' plots to poison the population. (We are doing that already with our very own contaminants and additives.) No, I mean weather-related symptoms: either too hot and dry or too soggy and mould-inducing, both bad for growing stuff.

TAKE DOWN-UNDER, Australia, one of the largest grain exporters in the world. Last year lack of rain drastically cut its cereal output and will do so again this year. The same applies to the North American grain belt, equally in dire need of rain, snow, sleet, ice pellets, whatever, as long as it has water content.

Growers from Texas to South Dakota have access to aquifers, underground water bodies of which the most important is the Ogallala. Each growing season some 200,000 power-pumps suck at this subterranean river. They keep 40 per cent of all U.S.A. cattle from dying and make it possible to supply the world with a good chunk of

wheat and corn. In 1970, farmers figured that this source had about 300 years' worth of water left. In 1980 they reckoned they still had 70 years' supply. In 1990 the estimate was less than 30 years and now, in the year 2003, with pervasive drought it could be depleted within a decade.

When this happens, the entire mid-section of the U.S.A. will become desert, from Texas to North Dakota, from Nevada with lush Las Vegas and Arizona with sunny Phoenix, to the Great Lakes. The Colorado River, meandering through the Grand Canyon region, and marking the boundaries of Nevada and California before entering Mexico, now runs at 14 per cent of its normal flow, a 100-year low. With the onset of climate change, climatologists are worried that the current dryness will become permanent.

GUESS WHERE THE EYES of America are looking for relief? Right. To Canada's very own Great lakes.

Just imagine North America as a food importer. Where will it come from? Australia? No longer. China? It takes a thousand tons of water — assuming that not a drop is wasted — to raise a single ton of wheat, now selling for \$300. That same amount of water will generate \$10,000 worth of industrial goods. So China is using its water to fill our Dollar stores. It is the only economy in the world that is growing by eight per cent per year, but in the process is abusing its entire water supply for its pollution-spewing factories, its toxic dust settling as far away as California and British Columbia.

"IT NEVER RAINS BUT IT pours" — a proverb with no connection to water falling from heaven. It means that often one disaster is accompanied by another: natural droughts induce economic depressions.

What is the world doing to stop this water shortfall? What we are doing is waging another war. This war has not only oily overtones. Water, too, plays an important part

in the Pentagon plan. The Middle East is mostly desert, with only Iraq possessing an extensive river system: the Tigris, the Euphrates, the Greater Zab and the lesser Zab. The Garden of Eden was reputed to have been there. Before 600 A.D. the country had a widespread irrigation system and was the granary for the region. Drawings are ready for a huge water pipeline.

WHERE TO? TO THIRSTY ally Israel! The Iraq invasion contains a technological version of a secular rain-dance. In this case oil and water do mix.

When you read this, bombs on Baghdad may be a daily occurrence. The year is less than two months old and already the outline of what is in store for us, is plain. Iraq sounds like 'I Wreck,' and the 'I' in this case is not only Saddam Hussein.

David Frum — an Americanized Canadian, former Bush speech writer, who saw his phrase "Axis of Hatred" changed by the Christians at the White House (he was greeted there with, 'Missed you at Bible study') to Axis of Evil — in his book, *The Right Man: the Surprise Presidency of George W. Bush* depicts him as sharp, sarcastic and a strong leader.

Bush evokes strong emotions: Nelson Mandela (Saint Nelson) condemns him in no uncertain terms. According to him, the Axis of Evil runs around the globe, all the way from Baghdad to North Korea to Washington and Bush.

When we consider Bush's record then there is reason for this. He calls Israel's Sharon a 'man of peace.' Sharon, now re-elected with an even greater majority, has caused more people to be blown to pieces than any Israeli political leader before him. His strongest enabler: G.W. Bush.

On the fiscal front: only the one per cent of the rich will benefit from Bush's new tax policies. For 99 per cent, his proposals will be a disaster. Due to his one-sided tax cuts, the U.S. budget deficit, according to its chief spokesman, will be \$300 billion this year, the largest ever, with also more than \$300 billion estimated for 2004, not counting the cost of the Iraqi undertaking.

William D. Nordhaus, a Yale professor, in an article in the *New York Review of Books*, concludes that: "If the U.S. has a string of bad luck or misjudgments during or after the war, the outcome, while less likely, could reach the \$1.6 trillion of the upper estimate. The lower estimate of \$120 billion if the dice comes up favorably." That is more

than double the optimistic \$50 billion cost floated by the administration.

THE ECONOMY: IF THE stock market is any indication, capital is not happy with business developments: the prospect of the rising cost of mechanical blood (oil), and the uncertainty about what will happen when the American Army Colossus moves into Iraq keeps the entire world in suspense. If things go badly, WMD, Weapons of Mass Destruction, on either side, may be deployed. Then all bets are off.

Then there are the poor. One week after President Bush proposed billions in tax breaks for stock owners, he wants women with small children holding a job under the federal welfare reform program to work 10 hours more per week to qualify, up from 30, well above the national average for women. In spite of 11 per cent inflation, federal funds have been frozen at the 1996 level.

Most American states are struggling with deficits, forced to balance their budgets on the backs of the poor, cutting welfare, Medicaid, education, personnel, meaning more unemployment, more misery, more crime. But money for the military is to increase to \$360 billion.

ENVIRONMENT. FUTURE generations may look back on the election victory of the Republicans last year and conclude that there the battle for Global Warming was lost. The amount of energy used by one American is equivalent to that used by three Germans, six

Mexicans, or 168 Bangladeshi. Legislation introduced by Bush gives extra tax breaks to business for the purchase of SUVs. Its energy policy is founded on growing energy consumption.

Recently the Department of Energy warned that America would have to increase its oil imports sharply to meet rising domestic demand. The U.S.A. only has three per cent of the world's oil reserves. However, once Iraq is U.S. territory, its balance of payment problem will be partly solved, while the main object, Iraqi oil, will give the U.S.A. close to 30 per cent of the world's reserves to squander. That's why they need this Carbon War, which also may have other emphases. More about that later.

All signs point to an increasing split between the U.S.A. and continental Europe, led by France and Germany and possibly Russia.

The European edition of *Time* magazine has been conducting a poll on its web site: "Which country poses the greatest danger to world peace in 2002?" With 318,000 votes cast so far, the responses are: North Korea, seven per cent; Iraq, eight per cent; the United States, 84 per cent.

The lines are becoming drawn. Those who oppose the war will deny that a vat of nerve gas constitutes a basis for war. Those for the war will argue that an ashtray with a smoking cigarette in it represents just cause.

Bert Hielema has enjoyed some excellent skiing, often the only one on the trails at Vanderwater park in Thomasburg, near Tweed, Ont.

Hep C costs individuals and health care system

(NC)—It is estimated that between 210,000 and 275,000 people in Canada are currently infected with hepatitis C, and only 30% know they have the virus. In addition, an estimated 5000 Canadians are newly infected each year. Hepatitis C is a significant public health problem that can not only take a toll on those who have it, and their families, but has the potential to place undue burdens on the health care system if the virus is

not stopped. Currently, the damage done by hepatitis C is the leading cause of liver transplants in Canada. As the number of people infected with hepatitis C increases, so will the demand for liver transplants and other expensive medical services.

For more information visit Health Canada's website at www.healthcanada.ca/hepc.

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News/Business Directory

After 30 years, abortion issue leaves U.S. as divided as ever

Chris Herlinger

NEW YORK, N.Y. (ENI) — Opponents and supporters of the landmark 1973 Supreme Court ruling that legalized abortion in the United States have marked the 30th anniversary of the decision as divided as ever, but bracing for what the court may do about abortion in the future.

Contentious battle

For 30 years the decision known as "Roe versus Wade" has been at the root of one of the most contentious battles in the United States, one with strong religious overtones that has pitted conservatives and liberals of varying faith traditions against each other.

The 30th anniversary events

were no different, with those on each side casting the decision and its effects in very different lights.

Abortion opponents who held marches and prayer services on the anniversary date of January 22 saw a glimmer of hope in their campaign to reverse the 1973 judgement, in which a Texas law outlawing abortion except in cases of a mother's life being endangered was ruled unconstitutional.

They hope that with an ageing Supreme Court, there may be one or more court vacancies while President George W. Bush, an abortion opponent, is in the White House — something that might allow the appointment of a judge sympathetic to their cause and the highest court in the United States

eventually overturning Roe vs. Wade.

42 million unborn killed

"In the three decades since the U.S. Supreme Court hijacked the Constitution and legalized abortion in all stages of pregnancy for any reason whatsoever, 42 million unborn babies have been slaughtered," said Ken Connor, the president of the Family Research Council, a conservative Christian group, in a statement.

Supporters of the 1973 ruling used the anniversary to argue that even without a Supreme Court overturn of Roe vs. Wade, the Bush administration is trying to chip away at protection for women.

The Religious Coalition for Reproductive Choice — a coalition of Christian, Jewish and other religious organizations — chastised the Bush administration for what it called "back-door attempts" to have government policy conform to "extreme views" on issues such as abortion, family planning and sex education. One example, they said, was in freezing funds for international family planning programs.

At a January 22 news conference, Carlton Veazey, the coalition's president, said it was wrong for government "to impose its rules and regulations on such a

personal matter."

While opponents and supporters of the 1973 court decision used the anniversary to reiterate well-worn points, a poll commissioned by *The New York Times* and CBS (television and radio) News found that public sentiment on abortion has changed little during the last 14 years.

The survey found that some 40 per cent of those surveyed favored legalized abortion; another 40 per cent said abortion should remain legal but with further regulations; and 20 per cent said abortion should not be legalized.

A quandary for both sides

Francis Kissling, a proponent of legalized abortion and president of the group Catholics for a Free Choice, told *The New York Times* the poll results presented a quandary for activists on both sides since a large segment of the U.S. public favored elements of both legalization and restriction.

In an opinion piece for the Washington-based Religion News Service, David Gushee, an abortion opponent who teaches moral philosophy at Union University in the state of Tennessee, sensed wariness over the issue and not only because, in his opinion, "abortion on demand" remains one of the most disastrous

features" of contemporary U.S. society.

Envisioning ideal situation

He said the social world in which Roe vs. Wade was penned "envisioned a situation in which a pregnant woman has a trusting relationship with a primary care physician with whom she can discuss her various options."

However, he said, "What we actually have in far too many cases is a woman on her own — often under enormous pressure from an angry or abusive boyfriend or family — driving down the interstate to an abortion clinic where an anonymous doctor she will never see again provides the abortion she thinks she wants but often comes to regret very deeply."

Still, Sandra Sorensen of the United Church of Christ and a board member of the Religious Coalition for Reproductive Choice, said poor women would feel the effects of any reversal of abortion access far more than women who were better off economically.

In the past, "Those who didn't have access to safe procedures paid for it with their lives," she told ENI. If access to safe abortions were curtailed, "we know that would happen again," she contended.

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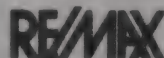
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Please let us know when placing your ad that you want to take advantage of this offer.</p> <p>SUBMITTING YOUR AD Mail: <i>Christian Courier</i> 1 Hiscott St. St. Catharines, ON L2R 1C7 fax: 905-682-8313 Email: accounts@christiancourier.ca</p> <p>OTHER INFORMATION a) <i>Christian Courier</i> reserves the right to print classifieds using our usual format and editing style. b) Please provide us with clear copy. <i>Christian Courier</i> is not responsible for any errors due to hand written or phoned-in advertisements.</p>	<p>1953 March 14 2003 "In all your ways acknowledge him, and he will make your paths straight." Proverbs 3:6 With thanksgiving to God for His faithfulness, we are pleased to announce the 50th anniversary of our parents:</p> <p>JAN and WILHELMINA VANDERGEEST Congratulations on your 50th wedding anniversary from all your children and grandchildren: John & Anne Vandergeest - <i>Pembroke</i> Sarah, Ruth, Peter Peter & Luin (Golding) Vandergeest - <i>Toronto</i> Emma, Liora Tony and Alice-ann (Tangelder) Vandergeest - <i>Kitchener</i> Christian, Brendon, Caleb Martin Vandergeest - <i>St. Thomas</i> Will Vandergeest - <i>Toronto</i> Anne & Maurice Veldhuis - <i>Moorefield</i> Jessica, William, Andrew, Shae-Lynn An open house will be held, the Lord willing, at Ebenezer Christian School, 77 Fairview Ave, St. Thomas Ontario, between 2:00 and 4:00 p.m. on Saturday March 15, 2003. Best wishes only. Home address: 106 Fairview Ave St. Thomas, ON N5R 4X6</p> <p>1953 February 13 2003 Aalten Wellington The Netherlands Ontario</p> <p>"God is our refuge and strength, An ever-present help in trouble." Ps. 46:1 We thank God that by His blessings, we may celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents</p> <p>WILLIAM and DIEN NYMAN (nee Eeltink) We pray that our heavenly Father, the giver of life, will provide them many more years of health, happiness and life together. Love and best wishes from their children, Linda & John Baitutis - <i>Belleville</i> Henry & Alice Nyman - <i>Wellington</i> Gerald & Marguerite Nyman - <i>Bloomfield</i> Ed Nyman - <i>Toronto</i> Jane & John Coady - <i>Toronto</i> Steve & Jacqueline Nyman - <i>Rockwood</i> Love also from 13 grandchildren and one great-grandchild. The family will be happy to receive best wishes only at an open house at the Bethany CRC, Bloomfield on Saturday Feb 15 from 2 - 4:30 p.m. Home Address: R.R. 1 Wellington ON K0K 3L0</p>	<p>Zuidwolde Blyth 1953 February 27 2003 "Thy faithfulness endureth to all generations." Ps. 119:90a</p> <p>With grateful hearts to God for His many blessings, the children and grandchildren of</p> <p>JOHN and TINIE BENJAMINS (nee Hagen) hope to celebrate their 50th wedding anniversary with an open house on Sat. March 1, 2003 from 3-5 p.m. D.V. in the Clinton Christian Reformed Church, 243 Princess St. E. Clinton, Ontario. (Best wishes only please)</p> <p>Their thankful children: Cathy & George Lubbers - <i>Bradford</i> Karen, Brian & Melinda, Dennis & Alysha, Richard Grace Ross - <i>Kitchener, ON</i> Julia Evelyn & Andy Knetsch - <i>Drayton, ON</i> Judy & Phil, Mark, Brad, Shawna, Dylan Jake & Judy Benjamins - <i>Kitchener</i> John, Jake, Stephen, Jenny, Mark John & Sandra Benjamins - <i>Forest ON</i> Michael, Ryan, Laura, Brittany, Katelyn, Trevor, Amber Rev. Ken & Maryann Benjamins - <i>Jarvis, ON</i> Jantina, Derek, Anna Marie, Johanna, Kennan Jerry & Marg Benjamins - <i>Brantford</i> Joshua, Justin, Sarah, Jeremy, Bradley</p> <p>"The Lord make His face shine upon you and be gracious to you." Numbers 6:25 Home Address: Mr. & Mrs. John Benjamins 300 Wellington St. E. Blyth ON N0M1H0</p>	<p>1968 March 1 2003 "Delight yourself in the Lord and He will give you the desires of your heart." Psalm 37:4 We, the children and grandchildren of</p> <p>HENRY and GRACE SIEDERS (nee Jagt) would like to announce their 35th wedding anniversary. We are thankful for God's loving care and guidance in their marriage and our family through the years. May He continue to bless them! We love you Dad and Mom, Grandad and Oma! Rick & Denise Ludwig <i>Waterdown, ON</i> Danielle, Matthew, Jillann David & Andrea Kampen - <i>Milton, ON</i> Meghan, Tyler, Miranda Kurt Sieders - <i>Hamilton, ON</i> Tim & Leah Sieders - <i>Hamilton, ON</i> Josh Sieders & Erica Hekert <i>Hamilton, ON</i> Mike Sieders - <i>Dundas, ON</i> Home Address: #24-7 Davidson Blvd. Dundas, ON L9H 6Y7</p> <p>Obituaries Amemuiden Vernon Netherlands B.C. June 20, 1932 Dec. 19, 2002</p> <p>After a lengthy illness, the Lord called home our dear husband, father, grandfather, brother-in-law and uncle, JACOB MARKUS KRYGER "Yet what we suffer now is nothing compared to the glory He will give us later." Romans 8:18 Husband of Rose Kryger (nee DeBoer) His Children: John & Lisa Kryger Helene & Steve DeJong Debbie & Ed Haar Anita Kryger 10 Grandchildren Bother-in-law to: Dick & Lucy DeBoer Jane & Jack Fokkens Hank & Sandie DeBoer Andy & Helen DeBoer Gerry & Rennie DeBoer Many nieces and nephews. Corresponding Address: Rose Kryger 6724 Foothills Dr. Vernon BC V1B 2Y2</p> <p>"Comfort, comfort my people, says your God." Is 40:1 The Lord took to himself, in full assurance of faith, my beloved husband of 54 years.</p> <p>THEO JOHN DOUMA at the age of 84 years. Brampton, January 29, 2003 His loving wife, Margaret Douma (nee Maan) "It is by grace you have been saved, through faith - and this is not from yourselves, it is by the gift of God; not by works, so that no one can boast." Eph. 2:8,9 Theo is survived by his brother in The Netherlands A memorial service was held in the Heritage Hall of Holland Christian Homes in Brampton, on Friday, Jan. 31, 2003, pastors Praamsma and Kuntz officiating. Correspondence address: Mrs Margaret G. Douma 7900 McLaughlin Rd, CT 1002 Brampton ON L6Y 5A7</p>	<p>Those from congregations in Classis Niagara who are planning to or are presently studying for full-time ministry in the CRC as a pastor and/or evangelist and who are in need of financial assistance for the 2003-2004 academic year are invited to contact the secretary of the Student Fund Committee: Jenny VanderBerg 1662 Second Ave. RR#3 St. Catharines, ON L2R 6P9 Ph: 905-641-1496, Fax: 905-641-4624 Application form deadline is March 22, 2003.</p> <p>Students from Classis E. Canada who are planning to prepare for full-time ministry in the CRC and who are in need of financial help for the 2003-2004 school year, are kindly invited to contact: the Student Fund Com. c/o Mr. James Kooistra R.R. 1, Williamsburg ON K0C 2H0 Canada Ph. 613-535-2152, or E-mail: jkooistra@mor-net.on.ca Please apply before March 31, 2002.</p> <p>Any student from Classis Chatham who has applied to Calvin Seminary or its SPMC Program for the purpose of full-time ministry in the CRC, and who is in need of financial assistance for the coming academic year, is asked to request application forms from Rev. Vic Vandermolen 63 Victoria Street Delaware, ON N0L 1E0. The completed application forms must be received not later than March 15, 2003 in order for the application to be processed. First time applicants will be required to participate in an interview.</p>
<p>Personal</p> <p>Single, 48 years old, female, who loves the outdoors, is seeking tall male, 48 - 60 years of age who is honest and dependable to share my life, family, friends, and fellowship. Respond to File 2737 1 Hiscott St St. Catharines ON L2R 1C7</p>		<p>Special Service</p> <p>A Dutch service will be held in the Ancaster Christian Reformed Church February 23 at 3 p.m. Rev. van Egmond preaching.</p>		<p>Miscellaneous</p> <p></p>
<p>Thank You</p> <p>Clarence and Sya Dykstra want to thank everyone who made our anniversary an outstanding event. Thank you for all the cards, flowers, gifts, and best wishes received.</p> <p>Praise God from whom all blessings flow!</p> <p>From your family!</p>	<p>March 5, 1953</p> <p>JOHN and RIA JAGER of 30 Westview Drive, Lacombe, Alberta T4L-1R8. Thank you for your love and encouragement down through the years. We praise God for His goodness over the past fifty years!</p>	<p>Church Event</p> <p>50th Anniversary With humble joy and gratitude for what God has done, Forest Christian Reformed Church in Forest, Ontario, will celebrate 50 years of blessings on April 26, 2003. Program will begin at 6:30 PM with Open House to follow. Dinner tickets are available. Please call (519)786-4082</p>		<p>Check out Christian Courier's web site at: www.christiancourier.ca We have a forum where readers can share in discussions or post upcoming events. See our advertisers page and have your business listed.</p> <p>NEW ORGAN PUBLICATION Three For Holy Week Composed by Dr. John Vandertuin Published by Concordia Publishing House, St. Louis MO USA. Available from Ausburg Fortress, Kitchener, Ont. 1-800-265-6397 Order number: 51-976993-19</p>

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Chatham, ON N7M 6L8
Ph: 519-352-4980 Fax: 519-352-4041
E-mail: johnvanpelt@chathamchristian.ca

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Orillia Christian School requires a possible Jr. teaching position (100% requirements) in addition to a definite intermediate teaching position (50% requirements) in preparation for the 2003/2004 academic year. Teachers with qualifications to teach French and/or Music will be considered an asset. Please send resumes or direct inquiries to:
Bill Freeman, Interim Principal,
Orillia Christian School
111 Simcoe St
Orillia, ON L3V 6J7

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2191 Benjamin Ave.
Ottawa, ON K2A 1P6
Tel: (613) 596-0854
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Mr. Ed DeYoung, Principal
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Miscellaneous

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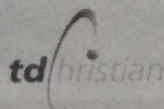


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Job Opportunities



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Starting Date: July 1, 2004

Review of applications will begin April 15, 2003, and continue until the position is filled. In accordance with Canadian immigration requirements, this advertisement is directed first to Canadian citizens and permanent residents of Canada. Applicants are to send applications with complete Curriculum Vitae in confidence to:

Dr. Henk W. H. Van Andel, President & Chair of the Search Committee
The King's University College 9125 50th Street
Edmonton, AB T6B 2H3 Canada

www.kingsu.ca

Miscellaneous

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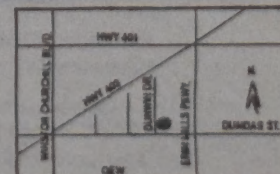
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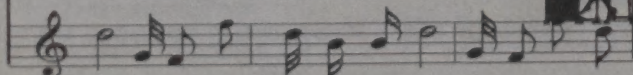
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Event



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Topic: "Facing Our Past: Whatever happened to the Evangelical Mind?"

Date: March 11, 2003 10 am - 3 pm Cost: \$20, including lunch
Please register with Doreen at ext. 4208 or dvdan@redeemer.on.ca

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Events/Advertising

Calendar of Events

Items appearing in this column are run free of charge if they advertise an admission-free event, if they accompany an ad for the same event, or at the discretion of CC. In case of free listing, space limitations apply. The charge otherwise is \$7.50 per line, or \$1.50 per 1/3 line, per insertion.

- Feb 23 A Dutch service will be held in the Ancaster CRC at 3 p.m. Rev. Van Egmond preaching.
- April 5 Family Outreach Ontario Conference. Theme: Sharing Strength and Hope for Recovery from chemical dependencies. Keynote Speaker: Glenn Allan. Bethel CRC, Newmarket. 8:30 a.m. - 4:00 p.m.
- April 26 Forest Christian Reformed Church in Forest, Ontario, will celebrate 50 years of blessings. Program will begin at 6:30 PM with Open House to follow. Dinner tickets are available. Call (519)786-4082
- May 3 Calvin Christian School, 547 West 5th St. Hamilton, Ont. Celebrating 50th anniversary. Open house at the school from 11 a.m. - 3 p.m. Dinner at Michelangelo's Banquet Ctr. At 6:30 p.m. \$40.00 pp. Social at 5:30 p.m. To order tickets, send names & cheque to Ena Mostert, 22 Ambassador Dr. Hamilton, ON L9C 2N8



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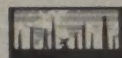
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BRITISH COLUMBIA

Burns Lake - CFLD	9:15 am	1400
Osoyoos - CJOR	8:00 am	1490
Penticton - CKOR	8:00 am	800
Port Alberni - CJAV	7:00 pm	1240
Prince George - CIRX	7:00 am	94.3
Princeton - CHOR	8:00 am	1400
Smithers - CFBV	9:15 am	1230
Summerland - CHOR	8:00 am	1450
Vernon - CJIB	9:30 pm	940

ALBERTA

Brooks - CIBQ	8:30 am	1340
Ft. McMurray - CJOK	8:30 am	1230
High River - CHRB	6:30 pm	1140
Edmonton - CJCA	6:00 pm	930
Westlock - CFOK	7:30 am	1370

SASKATCHEWAN

Estevan - CJSL	8:00 am	1280
Weyburn - CFSL	8:00 am	1190

MANITOBA

Altona - CFAM	9:30 am	950
Steinbach - CHSM	9:30 am	1250
Winnipeg - CKJS	9:00 am	810

ONTARIO

Atikokan - CFAK	9:30 am	1240
Chatham - CFCO	6:30 am	630
Fort Frances - CFOB	9:30 am	640
Fort Frances - FM	7:30 am	93
Guelph - CJOY	8:30 am	1460
Hamilton - CHAM	7:30 am	820

KAPUSKASING - CKAP

Kapuskasing - CKAP	7:00 am	580
London - CKSL	7:00 am	1410
Oshawa - CKDO	8:00 am	1350
Owen Sound - CFOS	7:00 am	560
Pembroke - CHVR	10:00 am	96.7
Sarnia - CHOK	7:30 am	1070
Stratford - CJCS	8:45 am	1240
Windsor - CKLW	7:30 am	800
Wingham - CKNX	10:30 am	920

NEW BRUNSWICK

Saint John - CHSJ	9:00 am	94.1
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PRINCE EDWARD ISLAND

Charlottetown - CFCY	7:00 am	630
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NOVA SCOTIA

Bridgewater - CKBW	7:30 am	1000
Digby - CKDY	6:00 am	1420
Halifax - CFDR	8:30 am	780
Liverpool - CKBW	7:30 am	94.5
Kentville - CKEN	8:30 am	1490
Middleton - CKAD	8:30 am	1350
New Glasgow - CKEC	7:30 am	1320
Shelburne - CKBW	7:30 am	93.1
Sydney - CJCW	7:00 am	1270
Weymouth - CKDY	8:30 am	103.1
Windsor - CFAB	8:30 am	1450

KIDS CORNER RADIO

Drayton Valley AB - CIBW	8:30 am Sunday	92.9 FM
Nordegg AB - CHBW	8:30 am Sunday	93.9 FM
Rocky Mtn. House AB - CHBW	8:30 am Sunday	94.5 FM
Prince Rupert BC - CJRN	10 am Saturday	100.7 FM

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News

Bibles for Missions stores expand rapidly in Canada

Alan Doerksen

BURLINGTON, Ont. — Bibles for Missions (BfM) thrift stores have been expanding rapidly in Canada, and have raised more than \$10 million since the first one opened in Chilliwack, B.C., in 1989.

"Our main purpose is to raise money to bring Bibles to various countries," explains Frank Ritske, the Ontario co-ordinator for the stores — which are run by The Bible League. "We do that by way of having merchandise donated to BfM stores, run by volunteers."

Volunteers come from "a good cross-section of churches" including Reformed, Presbyterian and Roman Catholic, says Ritske. Many are retired people, looking for a useful way to spend their time. Seniors who volunteer with the stores have told him "it's been... a real blessing for us."

Excitement building

"The excitement builds when a new store opens up and people get involved with it," asserts Ritske. Excitement has been building in Ontario lately. Right now, there are 22 BfM stores in Canada, up from one in 1989. Four stores are in Alberta, eight are in B.C., and the other 10 are in Ontario. But more stores are in the works for Ontario.

"The latest one opened in Hamilton Dec. 5," reports Ritske. That's the second BfM store in that city. Other news stores may be opening soon in Beamsville, Trenton, Guelph and Brantford, Ont., and also in B.C.

Unlike many business initiatives which start in the U.S. and branch into Canada, the BfM stores began in Canada and have since



The St. Catharines, Ont., Bibles for Missions store.

caught on south of the border.

Ritske has been working with BfM stores since last July. He describes his job as "from A to Z to be involved so [each] store becomes viable." Helping stores start up is a key part of his work.

Three objectives

"The thrift stores [are] a real blessing to the Bible League," asserts John Schuurman, the agency's office manager in Burlington, Ont. Since 1989, the stores have raised more than \$10 million, he reports. "We're very grateful."

"The stores have three objectives," explains Schuurman, "one is to raise funds for Bible distribution — we prefer to call it placement; the second is to help the [local] community; and the third one is giving some of our seniors something to do." The stores help

the local community by providing goods — such as second-hand clothing and furniture — at very low prices.

Other opportunities for ministry

But other ministry opportunities also happen at the stores. "Sometimes it's an opening to share the Gospel with someone.... It touches people in different ways," says Schuurman.

The Bible League's web site offers some stories of how volunteers and customers have been affected in positive ways through the stores. Here's one such story, from a volunteer at the store in Ridge Meadows, B.C.: "One morning a lady pulled me aside and said she overheard another lady telling her two children that she only had \$20 to spend on school clothes. So the lady I was talking to gave me \$20

and said, 'When she comes to pay for her things, tell her they are already paid for.'

"So I rang in the \$20 and gave her a receipt. When the lady with the two children came to pay for her things, I quietly told her that a lady had already given me \$20 to pay for her items. I explained, 'The woman heard you talking to the children about being short of money.' The lady started to cry and so did I. She was so amazed and asked who it was. I told her that the person didn't want her to know who she was. The lady then did some more shopping and her total came to almost \$20. We both thanked God for his blessings!"

The rapid expansion of the BfM stores is reflected in this anecdote from a volunteer in Windsor, Ont.: "In January 2002, the Windsor BfM Store rededicated their new facilities. Having outgrown their first store, Windsor BfM has taken over the old Shopper's Drug Mart, and filled it with the treasures of clothes, used furniture, and other knick-knacks. Warm greetings were expressed on behalf of Windsor City Council by local alderman, Charles Hotham. He said he watched the store grow over five years. He knew they needed larger facilities when trailers appeared around the store like mushrooms — to store all the extra clothing. Many volunteers were present along with customers.

"The Windsor BfM store represents a large cross-section of Christians from a variety of church backgrounds. God's Spirit is very present in these efforts, and the joy and unity experienced is a clear sign of God's favor. The Windsor store is not sure how long it will take to outgrow this move. There are rumors that they will need a grocery store next time!"

News Digest

Another Jackie Chan

SCARBOROUGH, Ont. — Three punks who tried to rob a Scarborough convenience store in January got more than their money's worth when the owner retaliated in a big way. When three masked men burst into Bang Ju Lee's store, one shoved a shotgun into his face. Lee put up his hands, but then ducked down and grabbed a golf club from under his counter. He got in two big whacks before breaking the club and the shotgun, reports the *Globe and Mail*.

Barehanded, Lee then raced around the counter and threw a few good kicks and punches. One robber, about twice his size, pinned him to the floor while the other two kicked him. But when they ran for the door, Lee chased them out, and got the licence number of the getaway car. Asked why he fought back, Lee — a former career officer with the South Korean army — said, "Countermove."

Bad luck bank robber

SPOTSYLVANIA COUNTY, Virginia (CBS) — Police say Edward Blaine, 61, tried to rob a Port Royal, Va., bank, and gave new meaning to having a bad day. He left \$100 bills in his wake and, when he reached his rented getaway car, he found the keys had been locked inside.

It didn't get any better. After he fled his locked car on foot, the frustrated suspect was run down by two civilians and inadvertently shot himself in the leg. When he continued to struggle, one of the citizens shot him in the leg, too. Blaine was eventually charged with eight felonies, including robbery and two counts of attempted murder. He was hospitalized in Richmond for his injuries, which did not appear to be life-threatening.

Most decadent burger

NEW YORK, New York (AP) — A 20-ounce burger fashioned from ultra-tender Kobe beef has just debuted at the landmark Old Homestead restaurant. At \$41 (US), it is the most expensive burger in the city.

It is the first time the 135-year-old steakhouse has ever put a burger on its menu. The restaurant bills it as "The World's Most Decadent Hamburger." Among the first to try it: New York Mets star Mike Piazza, restaurant owner Marc Sherry said. Kobe beef, imported from Japan, comes from cattle raised on beer and massaged daily to make the meat soft and succulent.

